THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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THE JAPAN MAGAZINE

VOLUME SIX FEBRUARY, 1916 NUMBER TEN

ANOTHER YEAR OF ART

By F. YAMAZAKI

THE ninth exhibition of painting and sculpture held by the Department of Education during last October and November may be said to reveal some advances on previous exhibitions. There were 2,158 paintings in Japanese style and 1,403 in foreign style, with 192 pieces of sculpture, presented for exhibition to the judges, but of these only 205 Japanese, 118 foreign and 52 pieces of sculpture were deemed worthy of being accepted for display.

In the room appropriated by representatives of the Nangwa, or Southern School of painters, were some interesting attempts with the brush, such as the one entitled *Fresh Sprouts of Spring*, and *Frosty Woods after Snow*, both by Keisen Ikeda, who evinces some new ideas, especially in natural pencil movement, which stood out in remarkable contrast to other efforts in the collection. In the 3rd room efforts at depiction of female beauty seem to have absorbed the attention of most of the artists. A picture named *Warmth* by Tsunetomi Kitano, an Osaka painter, and *Vicissitudes of Kobikicho* by Terukata Ikeda, were above the average, the former placing beauty against a background of gloomy colors, forming a striking contrast. The picture shows western influences, especially in delineating the graceful curves of the human form, and in this respect is an advance on former Japanese depictions of the human body. Though the motive of the artist may have been something deeper, it is for his graceful lines and curves that he must be praised, the character other wise suggesting a tinge of the vulgar. Terukata Ikeda's picture of scenes from Kobikicho gathers up impressions of the famous theatre of that district in Tokyo, the impression of a Japanese audience being excellently portrayed. In spite of the degree of ingenuity displayed the picture lacks emotion, and to that extent is a disappointment.

In a picture called *The Way Back*, Shoyen has given a group of ladies returning from a picnic among the flowers and somewhat satiated by a day of pleasure. This lady, as usual, excels in the portraiture of beautiful women, though in the present instance she has not wholly succeeded in leaving the impression of weariness she attempted. Of the three last-named pictures the one representing scenes from *Kobikicho* got the Second silver medal, while the *Way Back* was awarded the Third Bronze Medal and *Warmth* got no more than honorable mention.

Between Lessons by Seiyen Shima shows a pretty girl taking a nap between lessons, and though well done, breathes

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Returning Lessons by Seiyen Shima shows a pretty girl taking a nap between lessons, and though well done, breathes

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be much of that dread of sentiment marking the present age. The judge deemed it no less worthy of learned attention, however. Most of the judge's duties represented in these pictures seem to show a leaning on science of color instead of reading the eyes of men.

Chiang Yüeh's Art Work Attracts Much Attention.

Much of Seikwan Ueda's art is realistic study, vivid drama, but more frequently dramatic than genre; while the same seem to resemble quite closely the spiritual emotions. In his Mother and Baby Birds, Tamon Yamaguchi makes quite a successful impression with a fine display of color. It is an attempt at producing in a Japanese painting the idea of western artists. In the Mother and Baby Birds effects of eye are shown in drawing the brown and tree trunks, while tones and rhythm are too often neglected.

The picture was awarded a bronze medal.

Kikuson Tsuchida's Awakening is regarded as a masterpiece. In it one of country girls is found about Kyoto every day. That they are known as the Chinese girls must suggest that they are fit to. The harmony of green nature and nature in the picture is well done, even if the style is a bit conventional. The dark green of the bamboo leaves against a background of color is pleasing, as well as the presence of chirping blossoms; and on the whole there is a realization of display. There may be, however, a little too much realism about the leg of one girls, which is shown a delicate subject, however. The judges awarded a third class to the artist.

Kwan-chan Hashimoto has a picture entitled Meeting, showing mounted Chinese shooting rabbits, the chief merit of which is the artist's successful suppression of ideas by means of simple lines, natural even to a fault. The piece received a silver medal.

The Chang-by Children's Class is an attempt at color painting. Imperial decoration in three panels. The middle one — by the Empress with the sun, the left one having a red phoenix crossing the sun, and the right scroll a blue phoenix crossing the sun. The subject is done wholly symbolical, by the peacock being in full power and just left of the blind. It was given a bronze medal of the third grade.

Tsuchida's Affair Affords Lively Study.

Tsuchida's Affair represents a mad lady of old among the people because of autumn. This artist has thoroughly controlled in depiction of her subject. But in this case he has been content to portray a plain face under the stress of insanity, revealing a profound knowledge of human nature. While his color may be taken as an evidence of poverty, his drawing is nevertheless too much emphasis on the coloring of the ancient garments and too little on the main figure. It was awarded a silver medal of the second rank.

The old Shijo School is represented in Chiang Chuang Ti-Chiang by Shuko Hasegawa, who shows birds chirping in the autumn trees may be regarded as indications, for which it received a silver medal of the second degree. Tsuchida Shunka's sketches of mountain scenery are good attempts at landscape without any display power. While Shijon Tsuchida's Autumn Mountain is a good example of the historical paintings in which this artist has hitherto shown excellence. In the picture one finds it a magnificent color scheme that is very striking, though it may be questionable taste to wish so great a man as a prime minister in the greater

too much of that decadent sentiment marking the present age. The judges deemed it no less worthy of honorable mention, however. Most of the gay ladies represented in these pictures seem to dwell unduly on schemes of color aimed at catching the eyes of men.

Cuiting Through Hostile Rank from the brush of Kokkwan Otake is an arresting study, well drawn, but more suggestive of ingenuity than genius; while the war-horses seem too remarkably quiet for so spirited an encounter. In his *Midsummer*, and *Early Winter*, Tamon Yamanouchi makes quite a successful impression with a few simple colors. It is an attempt at producing in a Japanese painting the ideas of western artists. In the *Midsummer* picture slight defects of eye are shown in drawing the leaves and tree trunks, while tones and rhythm are too often neglected. The piece was awarded a bronze medal.

Bakusen Tsuchida's *Ohara-me* is regarded as a masterpiece. In it are seen country girls round about Kyoto carrying things on their heads on a warm spring day. That they are known as the Ohara girls must not suggest that they are Irish. The harmony between nature and motion in the picture is well done, even if the style is a bit over-ornamental. The dark green of the bamboo leaves against a background of ochre is pleasing, as well as the presence of cherry blossoms; and on the whole there is a realization of dignity. There may be, however, a little too much realism about the feet of the girls, which is always a delicate subject, however. The judges awarded a third class to the artist.

Kwansetsu Hashimoto has a picture entitled *Hunting*, showing mounted Chinese shooting rabbits, the chief merit of which is the artist's successful suggestion of ideas by means of simple lines, natural even to a fault. The piece received a silver medal.

The *Glory* by Chikuha Otake is an attempt at celebrating the Imperial Coronation in three scrolls, the middle one bearing the planets with the sun, the left one having a red phoenix crossing the sun, and the right scroll a blue phoenix crossing the sun. The picture is, therefore, wholly symbolical, but the pencilling is rather weak and just fails of the ideal. It was given a bronze medal of the third grade.

The *souvenir Flower Basket* by Shoyen Uyemura represents a mad lady of old among the maple leaves of autumn. This artist has formerly excelled in depiction of beauties, but in this case he has been content to portray a plain face under the stress of insanity, revealing a profound knowledge of human nature. While his effort may be taken as an evidence of progress there is nevertheless too much emphasis on the coloring of the ancient garments and too little on the main figure. It was awarded a silver medal of the second rank.

The old Shijo School is represented in *Clear Autumn Weather* by Shuho Ikegami, whose birds chirping in the autumn trees may be regarded as ingenious, for which it received a silver medal of the second degree. Ransho Tanaka's sketches of mountain scenery are good attempts at landcape without anything novel, while Eikyu Matsuoka's *Prime Minister Mido* is a good example of the historical paintings in which this artist has hitherto shown excellence. In the present case there is a manipulation of color that is very striking, though it may be questionable taste to sink so great a man as a prime minister in the greater

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1. MOUNTAIN ROAD IN SHINANO, BY KOGYO TERAZAKI 2. SNOW COVERED PEAKS, BY MANSHU KAWAMURA 3. WARMTH, BY TSUNETOMI KITANO
4. SUDDEN RAIN, BY BAISEN HIRAI 5. URASHIMA, BY KEIGETSU KIKUCHI
6. MORNING DEW, (A SCREEN) BY HYAKUSUI HIRAFUKU

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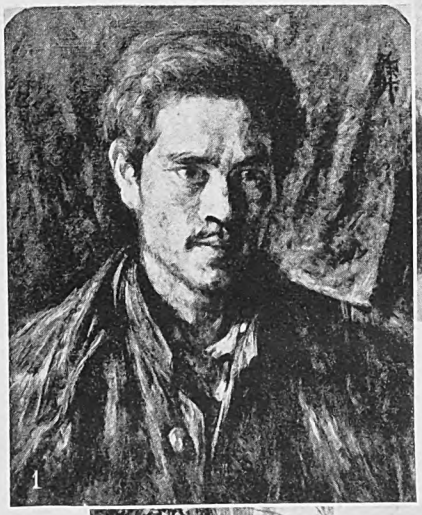

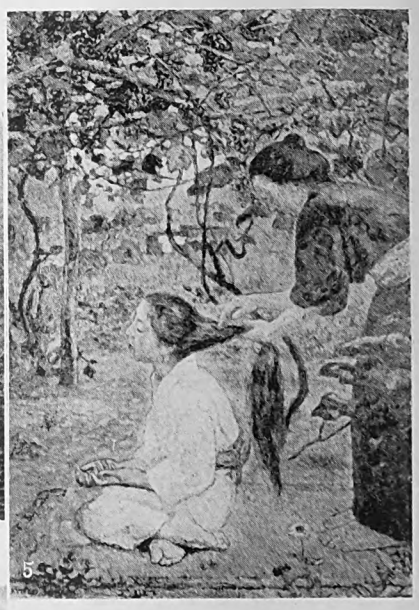

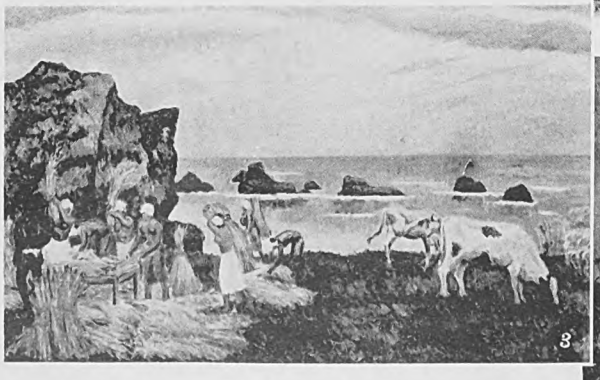

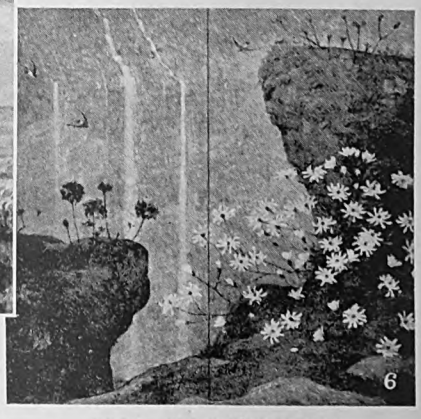

1. A PORTRAITURE, BY TSUNE NAKAMURA 2. FUEL, BY KIJIRO OTA 3. HACKLING THE WHEAT, BY TAKANORI ONO 4. A LITTLE WINTER STREAM, BY KATSUMI MIYAKE 5. UNDER THE VINE TRELLIS, BY KUNZO MINAMI 6. LATE SPRING, BY KOTARO NAGAHARA

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glory of costumes and palace. If color is the main thing this picture must be esteemed a great success.

A *Clearing Shower* by Kiyokata Kaburaki shows two girls hastening home through the rain; but the effort to depict women in motion is not wholly successful. Pictures of women under umbrellas are very common in Japan, and have formed themes for even such masters as Harunobu and Utamaro; but Kaburaki's introduction of lotus leaves swaying under the rain, in the background, is a worthy innovation. Taking it as a whole the picture is beautiful indeed. The *Urashima* of Keigetsu Kikuchi, which received a second silver medal, based on the old Japanese legend of the nation's Rip Van Winkle, is in three pieces, with the goddess in the middle one, with Urashima wearied of his intoxicated voluptiousness in the palace under the sea, while on the left drifts Urashima's boat in the moonlight, the morning sun quietly shining on a calm sea in the right panel. The artist has very cleverly brought out the meaning of life in this old legend, though dignity and harmony of coloring are not always successful in the painting.

A picture called *Mountain Road in Shinano* by Kogyo Terazaki is also worthy of mention, as it brings out the majesty of Japan's wild acenery very well, the great ranges rising and sinking like waves of the sea, though it shows the influence of the Tsing school of China, the birch trees being especially well done. A piece entitled *A Stable* by Okoku Konoshima shows a white horse and its stable, with persimmon trees with fruit all around, the fruit being exquisitely drawn, and lighting up the whole piece. A *Summer Landscape* from the brush of Suiun Komuro well represents this master of the Southern School, though he is now far beyond that school in his use of color.

The *Vow* by Kyuho Noda is a pleasing effort, with the Empress Komyo as the central figure, taking vows embracing Buddhism, the priests and attendants in straight lines in front, to bring out the earnestness of the vow; but the picture lacks symmetry and interest. A picture called *Rolling Thunder* from the hand of Eitatsu Koyama shows the remarkable scene of ancient court nobles running to guard the palace during thunder storm, a new theme worthy of notice. A picture based on the life of Buddha, *The Three Great Gates*, by Kyokko Machida, depicts the Renunciation, Nirvana and the Triumph over Satan, though charged to the full with religious solemnity, is too narrowminded and nervous to command wholehearted admiration, while even Shakyamuni himself shows nothing of the heavenly countenance.

Coming to paintings in western style a picture by Kotaro Nagahara shows refined oriental taste, consistent with the title, *Late Spring* with some breadth and strength. A *Little Winter Stream* by Katsumi Miyake is taken from the suburbs of Tokyo, with all the devotion to minute detail characteristic of that artist. *Fuel* by Kijiro Ota is remarkable for successful employment of light. A youth is cutting wood while a maiden looks on, the full light of noonday bathing the scene, the whole being a triumph of color. *Summer on the Mountain Heights* by Hachiro Nakagawa is a vivid attempt in watercolors. A picture by Takeji Fujishima, one of the judges, entitled *Fragrance*, represents a Chinese lady seated before a bowl of wine,

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strength of line and harmony of color showing the result of the artist's recent residence in France. The same artist exhibited another piece entitled Sky, revealing his mastery of cloud effects, the effect being quite grand. Takenouchi Ono's Modeling the Horse effectively gives the playful spirit of the rural folk in harvest time.

Afterwards by Hasegawa Nakamura, another of the judges, depicts an old monk patching his garments, an oriental scene in oils. This artist betrays remarkable courage and brilliancy and is to that extent admirable. Seiki Kimoda's portrait of Madame Okawa, the education, is excellent, showing that in this country portrait painting may become an art. Fuller Leaves by Nagashi Tsuji, though refined is rather poor in contrast, while Under the Tree Trunks by Kimoto Minami shows a happy picture of mother and child, somewhat naive. Nakamura Tsune's Awakening shows deep observation of nature and remarkable penetration as well as sensibility; and Takeda Wadaki Sayohime, while showing ingenuity, is more scientific than artistic. Kyoshima made Seen by Shimomoto Okada is a delightful bit of landscape quite characteristic of the artist.

When we come to the department of sculpture there is not a great deal to be said. Seibo Kitamura's Angry Waves is not a bad attempt at muscle carving, while the expression of the youth as he gazes at the towering billows is somewhat heroic and leaves an impression of real life. It is regarded as the finest piece of sculpture in recent years. A nude Eve by Shikai Kitamura, with an apple in her hand, musing whether to eat it or not, is interesting, but it's curves and muscles do not seem hard enough for a piece in marble, though the portrayal of her puzzled mind is well done. The drowsy musing of a young woman sitting up late is well depicted in Taima Takahashi's Awake at Night. Drying by Hasegawa is another nude marble showing the innocence of girlhood, and very well done. A piece from the history of Nakamura by Takataro Shinkai shows a free, strong hand that is admirable.

This year's increase in the number and variety of art pieces at the exhibition shows considerable improvement on previous years. The appearance of many pieces of modern art side by side with classical pieces was interesting and instructive, revealing an impartial attitude of the judges, which was seconded by the public.

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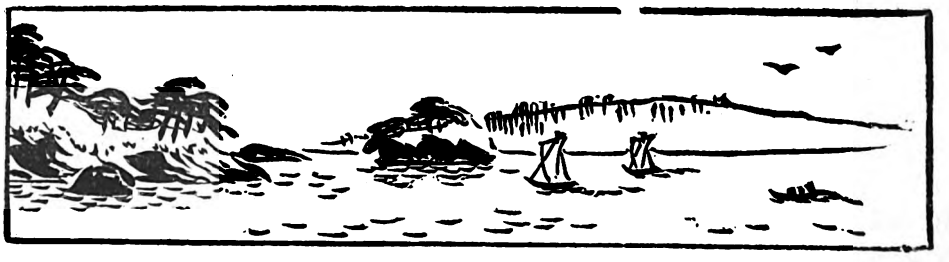

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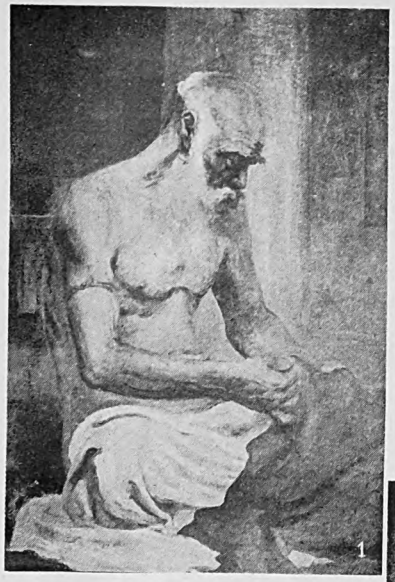

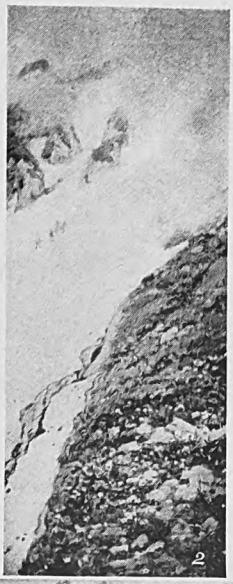

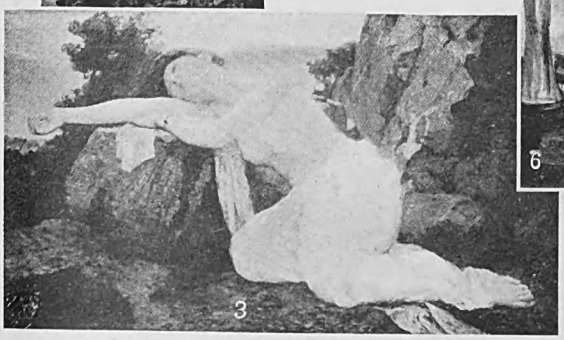

1. PATCHWORK, BY FUSETSU NAKAMURA 2. SUMMER ON THE MOUNTAIN HEIGHTS, BY HACHIRO NAKAGAWA 3. SAYOHIME, BY EISAKU WADA 4. IGASHIMA UNDER SNOW, BY SABUROSUKE OKADA 5. MADAME ATOMI, BY SEIKI KURODA 6. FRAGRANCE, BY TAKEJI FUJISHIMA

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AFTER THE CORONATION

By TETSUJIRO MIYAGAWA

(Deputy Mayor of Tokyo)

ON concluding the Coronation ceremonies at Kyoto the Emperor visited the Grand Shrine of the Imperial Ancestors at Ise, where appropriate rites were celebrated acquainting the Imperial Spirits with what His Majesty had done; and on the 28th of November the Emperor and suite returned to the capital, where a grand ovation was given, the Imperial procession moving in state from the railway station to the palace in the presence of countless throngs of patriotic citizens.

On December 2nd His Majesty attended a Grand Military Review at the Aoyama parade ground, when more than forty thousand troops from all parts of the empire marched past the Imperial stand in magnificent array. The Emperor was attended by Princes of the Blood and a grand retinue of officers, officials and distinguished personages of the realm. Five aeroplanes soared over and around the parade ground during the Imperial Review. In the afternoon of the same day the Emperor reviewed the Reserves from all parts of the country.

On the 4th of December took place the Imperial Grand Naval Review in the offing at Yokohama, when more than five lines of warships, each line about five miles long, greeted His Majesty with an Imperial salute that reverberated far and wide. On the cruiser *Tsukuba* the Emperor sailed up and down the long lines of ships, receiving cheers from the officers and men drawn up on deck; and afterwards, as the cruiser came to anchor, six seaplanes appeared and manœuvered about the fleet in spite of the terrific gale blowing.

Then on the 9th of the month came Tokyo's formal welcome to the Emperor, when His Majesty drove in open carriage to a Grand reception accorded His Majesty at Uyeno Park, where a beautiful pavilion had been especially erected for the occasion. Emerging from the Imperial Palace gate at Nijubashi the Imperial procession passed under the colossal arch erected by Tokyo at the Babasaki gate and then down to Sakurada-hongo-cho and up the Ginza, the main thoroughfare of the capital, to Uyeno. There the Emperor was received by the Mayor and the chief officials of the capital together with Princes, Princesses and

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AFTER THE CORONATION

By TETSUJIRO HAYAGAWA

(Deputy Mayor of Tokio)

ON concluding the Coronation ceremonies at Kyoto the Emperor visited the Grand Shrine of the Imperial Ancestors at Ise, where appropriate rites were celebrated announcing the Imperial Spirits with what His Majesty had done; and on the 27th of November the Emperor and suite returned to the capital, where a grand ovation was given the Imperial procession moving in state from the railway station to the palace in the presence of countless throngs of patriotic citizens.

On December 2nd His Majesty attended a Grand Military Review at the Aoyama parade ground, when more than forty thousand troops from all parts of the empire marched past the Imperial stand in magnificent array. The Emperor was attended by Princes of the Blood and a grand retinue of officers, official and distinguished personages of the realm. Three aeroplanes soared and circled the parade ground during the Imperial Review. In the afternoon of the same day the Emperor reviewed the Reserve from all parts of the country.

On the 4th of December took place the Imperial Grand Naval Review in the offing at Yokohama, when more than five lines of warships, each line about five miles long, greeted His Majesty with an Imperial salute that reverberated far and wide. On the cruiser Tsukuba the Emperor sailed up and down the long lines of ships, receiving cheers from the officers and men drawn up on deck; and afterwards, on the cruiser came to anchor, six seaplanes appeared and soon hovered about the Imperial flagship in graceful gliding.

Then on the 5th of the month came Tokyo's fitting welcome to the Emperor, when His Majesty drove in open carriage to a Grand reception accorded His Majesty at Ueno Park, where a beautiful pavilion had been especially erected for the occasion. Emerging from the Imperial Palace gate at Nijubashi the ceremonial procession passed under the colossal arch erected by Tokyo at the [illegible] and then down to Shiba-daimon-dori and up the Ginza, the main thoroughfare of the capital, to Ueno. There the Emperor was received by the Mayor and the chief officials of the capital together with Princes, Princesses and

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many distinguished personages, and pre-
sented with an address of congratulation
and complimentary poesie in red wood.

The capital was specially decorated for
this occasion and the scene was exceedingly
fine. All the way
from the gate of the Imperial Palace, cast
pillars bearing emblems of Japan, two
great banners floating from the pillars
ten feet long, with the arms of the Empire
pictured, the sacred dragon, chrysan-
themum and other Japanese devices, alter-
nated all the way to the Imperial Palace,
with spaces in between, and a line of troops
of the Emperor lined before it. The Palace
at Tokyo. The palace is a large
rambling structure, built mostly of wood,
three stories high, and covers a large area
of ground. Over the gate is a large
ons to Japan.

The colossal work of fabricating
in the production of another palace
was left behind. On the
banner displayed in gaudy relief on a red
main mast was suspended a large
emblem with chrysanthemum,
sun and moon, and all glittering
On either side of the room were
sixty feet high covered with evergreens
adorned with electric bulbs after the form
of a cluster of
beautiful light when lighted at night.
Long hollow banners hung on the walls
suggesting, as the whole room, the way
further in the Japanese color and
for ornamental use, black, red, yellow

many distinguished personages, and presented with an address of congratulation and magnificent presents in art work.

The capital was specially decorated for this occasion and the scene was something not soon to be forgotten. All the way from the gate of the Imperial Palace were pillars bearing emblems of felicitation, great banners floating from the pillars ten feet long, with clouds on a crimson ground, the word *banzai* standing conspicuously out on each banner. Other banners had discs of the sun and moon, with symbols in silver, after the manner of the banners used before the Shishiiden palace at Kyoto. These pillars and banners extended all the way to the great arch at Babasaki gate, sakaki and hinoki trees between them, these trees being sacred to the gods from of old, as indigenous to Japan.

The colossal arch at Babasaki gate was in the architecture of ancient palaces and 138 feet broad. On the gables were banzai ideographs in gold; while over the main arch was suspended a beautiful curtain with clouds on a purple ground, sun and moon symbols glittering above On either side of the arch were towers sixty feet high covered with evergreens, adorned with electric bulbs after the form of a chrysanthemum. The arch was a beautiful sight when illuminated at night. Long hollow banners known as *fukinagashi*, at intervals marked the way further, in the Japanese five-color series for ceremonial use, black, red, yellow, green and cardinal. Sun and moon banners in gold and silver respectively appeared at intervals all along the route, their pillars being surmounted by gilded globes. In front of Tokyo station was another magnificant structure with lofty towers in evergreen bearing the ideographs, *Seiju Banzai*, meaning: "His Majesty, live for ever!" On the other side were the characters signifing "His Majesty, reign for ever!" The inscriptions were in purple on a red ground; and the lower portions of the towers were decorated with chrysanthemums.

Of course the whole city was decorated; and it would be quite impossible to give in words any adequate idea of the wealth of color and beauty that met the eye everywhere. From the doors of more than two million houses floated the national flag with appropriate bunting in red and white and purple, with lanterns at night, bearing appropriate felicitations. At all important points in the capital pillars and arches or giant flagstands were erected, while flower cars and cars with wonderful creations of national emblems were seen along the streets day and night.

On the Coronation day itself Tokyo held a special celebration at Hibiya park where appropriate decorations had been set up, the chief officers of the city assembling with the multitudes and singing the National Anthem to the music of a naval band, and cheering for the Emperor. The climax of Tokyo's celebration, however, was when the Emperor

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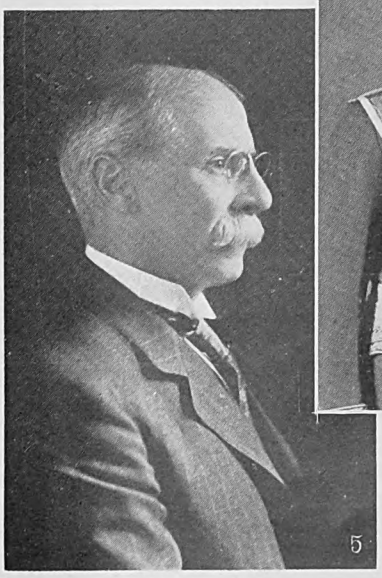

1. & 2. SIR W. CONYNGHAM GREENE, BRITISH AMBASSADOR, AND LADY LILY GREENE 3. H. E. NICHOLAS MALEWSKY-MALEWITCH, RUSSIAN AMBASSADOR 4. H. E. EUGÈNE LOUIS GEORGES REGNAULT, FRENCH AMBASSADOR 5. H. E. GEORGE WILKINS GUTHRIE, AMERICAN AMBASSADOR 6. MADAME GUTHRIE

FOREIGN ENVOYS AT THE IMPERIAL CORONATION

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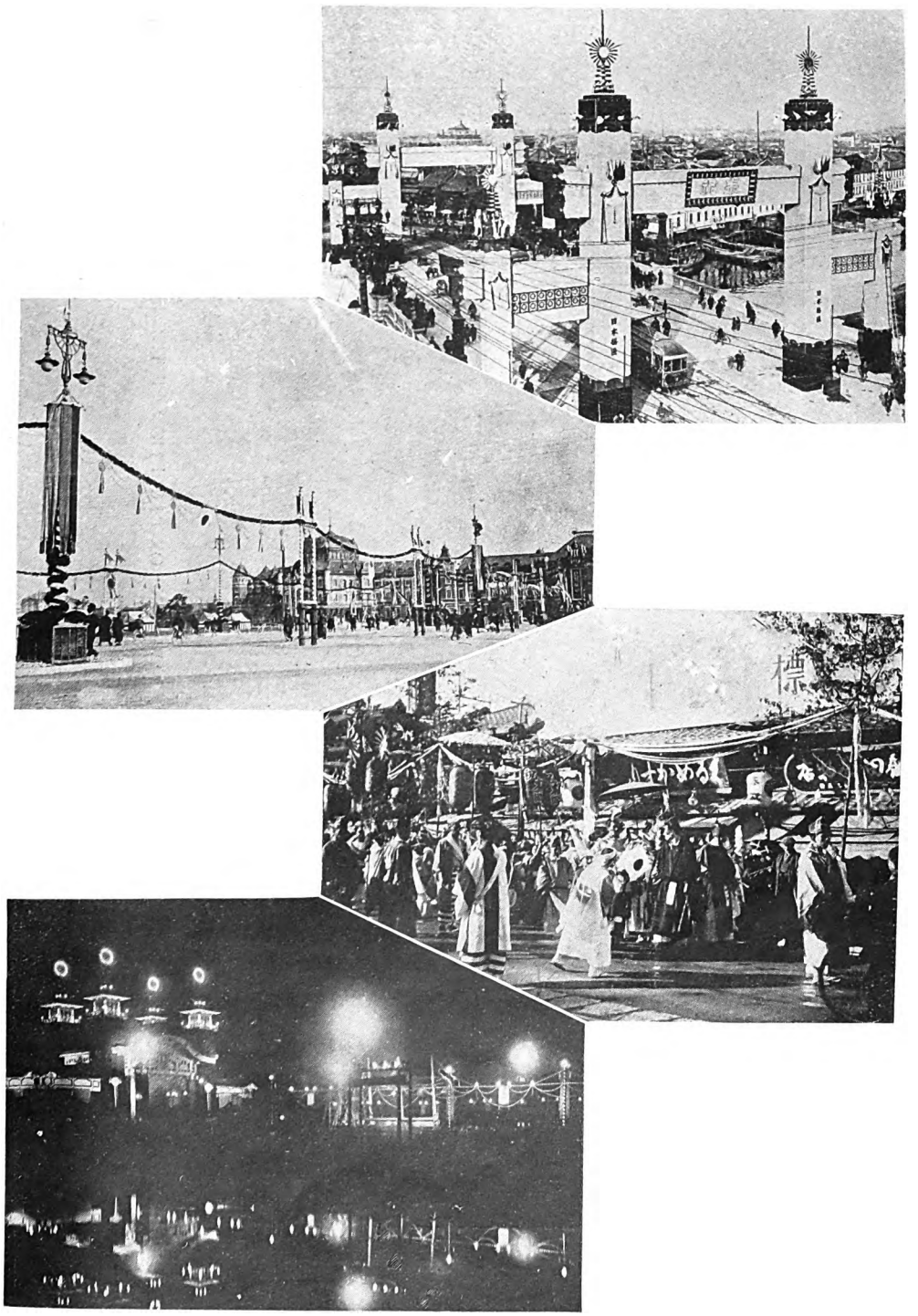

TOKYO DECORATED FOR THE EMPEROR'S RETURN

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was welcomed at Uyeno Park on the 9th of December. The address of welcome was read by Dr. Okuda, Mayor of Tokyo, including the reading of the list of gifts offered by the city in honor of the Imperial Coronation. Among the gifts to the Emperor and Empress were beautiful screens with scenes from Tokyo painted by famous artists, and for the Empress a writing desk in exquisite woodwork with boxes for stationery and ink-stands. Exhibitions of work by the pupils of Primary Schools were shown the Emperor as well as other products of Tokyo handywork. Among the objects that specially attracted His Majesty's attention was a copy of the Imperial Rescript on Education issued by the late Emperor, written in characters, each of which had been made by a pupil of a Primary School. The Tokyo products selected for His Majesty to see were only such as brought more than a million *yen* in annual sales, such as cotton spinning, sugar, woolens, cakes, books, electric apparatus, gas utensils, toys, socks, beer, umbrellas, leather goods, stationery, hats, glass ware, surgical instruments, art chemicals and so on. The Emperor noticed specially the number of glass utensils used in medicine and surgery.

The multitudes that assembled at Uyeno to meet the Emperor were beyond number. Among the invited guests were Princes of the Blood, Cabinet Ministers, generals of the army, and all the higher officials of state as well as members of the Imperial Diet and the chief officials of the municipality, numbering about three thousand, with some 5670 citizens as hosts. But the whole park was thronged with countless number of people, all anxious to show loyalty to the Imperial guest.

After the return of His Majesty to the Palace at 10 a.m. those invited to Uyeno were given a grand entertainment by the city, when the Mayor made a speech and the Marquis Matsukata called for three cheers for the Emperor. The evening was marked by endless lantern processions through the city, the number of lanterns carried in procession being over 25,000. The Emperor despatched three of the Imperial chamberlains to various points in the city to witness the procession and bring word of its progress, and the Mayor of the city sent guides to take them around. Next day the city of Tokyo conferred medals on all those officially participating in the celebration, with numerous present to all city officials a certain length of time in the service of the municipality. The expense incurred by the city in celebration of the event was about 110,000 *yen*, not including that incurred by each ward of the city on its own account. The gifts presented by the city to the Emperor and Empress cost 11,860 *yen*, the screen being 8,750 *yen* and the desk, 3,110 *yen*, leaving about 98,000 *yen* for the celebration.

The Emperor, in recognition of the spirit displayed by the citizens of Tokyo,

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the Imperial Edict and the chief officials of the municipality, numbering about three thousand, with some fifty citizens as heads. But the whole park was thronged with countless number of people, all anxious to show loyalty to the Imperial guest.

After the return of His Majesty to the Palace at 11.00 a.m. these invited to Ueno were again graciously entertained by the city when the Mayor made a speech and the Marquis Matsukata called for three cheers for the Emperor. The evening was marked by endless lantern processions through the city, the number of lanterns carried in procession being over 200,000. The Emperor despatched three of the Imperial chamberlains to various points in the city to witness the procession and every word of its progress and the Mayor of the city sent guides to take them around. Since day the city of Tokyo celebrated nearly all those evidently overflowing in the celebration, the streets were present to all city officials [illegible] of time in the service of the municipality. The expense incurred by the city in celebration of the event is about 1,000,000 yen, not including [illegible] by each ward of the city [illegible] the city, the Emperor and Empress [illegible], the latter being 6,250 yen and the [illegible] 3,000 yen, leaving about 900,000 yen for the celebration.

The Emperor, in recognition of the [illegible] by the citizens of Tokyo,

made a present to the city of 100,000 yen and 20,000 to the prefecture. On the 10th and 12th of December the Emperor invited all Tokyo citizens over 80 years of age to visit the Botanical gardens and the detached palace, where common people are freely admitted. Thus the events pertaining to the Coronation were concluded and all citizens of the empire felt for their Sovereign a deeper loyalty and affection than ever.

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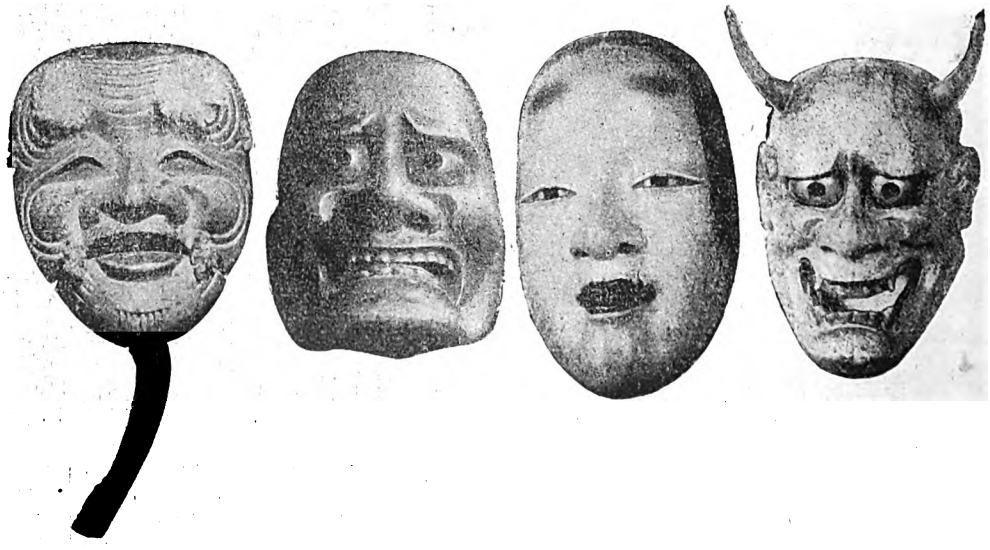

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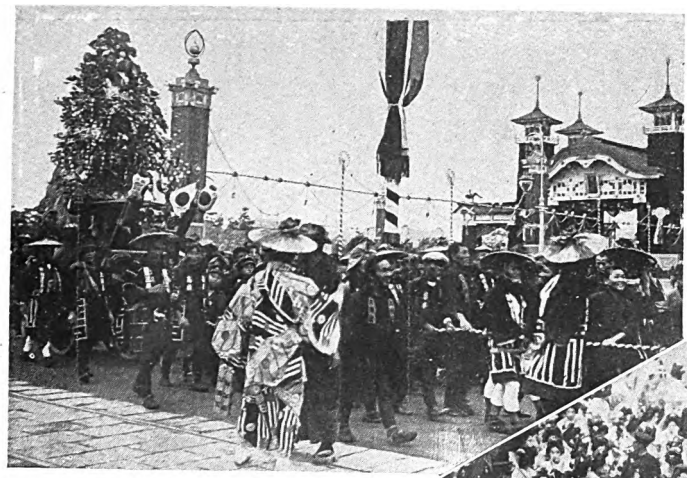
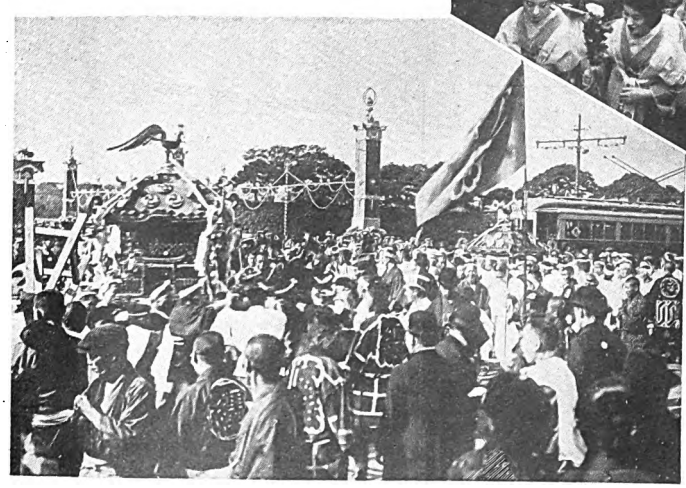


A FLORAL FLOAT

GEISHA
PROCESSION



THE HOW TOKYO CELEBRATED THE EMPEROR'S RETURN

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LOOCHOO ISLANDS

By T. SHIMA

THAT group of islands situated off the southern coast of Japan, known to the Japanese as Ryukyu, and to foreigners as Loochoo, or Loochu, consists of three principal islands and about fifty smaller ones. The northernmost of the larger islands is called Okinawa, while to the south stand the islands of Miyako and Yaye. The climate of these islands is generally mild and agreeable, where every kind of tree and plant flourishes abundantly. There are about 90,000 families on the islands, comprising some 460,000 persons.

The Lochoo archipelago is to the average Japanese a terra incognita. Standing, like the Koreans, between Japan and China, as a small independent power and subjected to the will of both greater nations, the Loochooans put in an uncertain history. In the days of the Tokugawa shougunate, however, Loochoo was conquered by the Prince of Satsuma and brought under tribute to his daimiyate, a situation which did not rid the islands of the old-time fear of China. As both China and Japan regarded Loochoo as under their sway it required a fine tact and diplomacy among the officials of the islands to keep the peace. At last in 1872 China and Japan held a conference over the matter, and it was decided that Loochoo should belong to Japan. In 1879 King Sho of Loochoo came to Tokyo to live and was invested with the title of Marquis; and thus ended the kingdom of Loochoo.

Though the islands thenceforth came under the jurisdiction of Japan the old noble families never ceased to look to China as the Fatherland and to repose confidence in Chinese wisdom and authority. This attitude continued until after the Japan-China war when a complete change took place, and now the people of Loochoo trust fully in Japan and are gradually becoming assimilated to the Japanese.

One reason why Loochoo remained so long unknown to the Japanese generally is because of the policy of the Satsuma government in not permitting emigration to the islands. The Satsuma authorities fancied that by this policy, which prevented the admission of strangers, their military and administrative secrets would not leak out. In any case communication with the islands was at that time very difficult, a boat calling there only twice a year. Consequently the products of the islands never came to be known on the mainland. Although Japanese scholars have gone to the islands and made a study of the resources, Loochoo is still quite unknown to most Japanese.

The natives of Loochoo are regarded as a mild and harmless race by the Japanese, and with something of the artistic taste of their conquerors, indeed very unlike their savage neighbors, the native Formosans. The mythology and ancient religious rites of the Loochooans much resemble those of the Japanese. They have the same original male and

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The Loochoo group of islands situated off the southern coast of Japan, known to the natives as Nyuky, and to foreigners as Loochoo, or Lewchew, consists of three principal islands and a number of smaller ones. The northernmost of the larger islands is called Oshima, while to the south stand the islands of Miyako and Yayo. The climate of these islands is generally mild and agreeable, where every kind of tree and plant flourishes abundantly. There are eleven hundred families on the islands, comprising some 36,000 persons.

The Loochoo archipelago is to the western Japanese a terra incognita, puzzling, like the Koreans, between Japan and China, as a small independent power and subjected to the will of both powers alternately. In the days of the Tokugawa Shogunate, however, Loochoo was compelled by the Prince of Satsuma and Japan at large to pay tribute to his clansmen, a situation which did not end till the abolition of the daimiates and the establishment of the present Imperial Government. As both China and Japan regarded Loochoo as their own, it required a fine feat and diplomacy among the officials of the Loochoo to keep the peace. At last in 1879 China and Japan held a conference over the matter, and it was decided that Loochoo should belong to Japan. In 1879 King Sho of Loochoo came to Tokyo to live and was invested with the title of Haneyuki; and thus ended the kingdom of Loochoo.

To-day the islands, though nearly under the jurisdiction of Japan the old noble families never ceased to look to China as the fatherland and to rejoice confidence in Chinese wisdom and authority. This attitude continued until after the Japan-China war when a complete change took place, and now the people of Loochoo are fully in Japan and are gradually becoming assimilated to the Japanese.

One reason why Loochoo remained so long unknown to the Japanese generally is because of the policy of the Satsuma government in not permitting emigration to the islands. The Satsuma authorities feared that its policy, which prevented the admission of strangers, their military and admiral trail a secrets would not look out. In any case communication with the islands was at that time very difficult, as there sailing there only twice a year. Consequently the products of the islands were scarce to be known on the mainland. Although Japanese scholars began to pay to the islands and made a study of the customs, Loochoo is still quite unknown to most Japanese.

The natives of Loochoo are regarded as a mild and learned race by the Japanese, and with something of the attitude to that of Europeans. Indeed many native Loochooans, the ancient religious rites of the Loochooans much resemble those of the Japanese. They have the same original male and

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[illegible] [illegible] [illegible] [

female deities of whom a son of heaven is born; and the shrines that dot the country are dedicated to divinitics that remind one of similar gods in Japan. The dress of their priests and priestesses, too, resemble those of ancient Japan, as well as the prayers and rosaries they recite. The language belongs to the same stock as the Japanese and Korean, the dialect using many Japanese words, as has been shown by Professor B. H. Chamberlain in his grammar of the Loochooan language.

According to Loochooan customs the youth becomes a man at the age of 20, and begins to wear a cap indicating his station. The hair is pinned on the top of the head, the male adults using shorter pins than the men not yet of age. Nobles have gold and silver hairpins, while common people wear pins of tortoise shell, a custom which suggests Korean influence. The dress of the Loochooans is a cross between that of Korea and Japan, and is often made from plant fibres, the fashion being very loose and long. New fashions are gaining favor, however, especially in hair, and the old topknot will soon be as obsolete as it is in Japan.

The people are noted for their fondness of poetry and music, handling the guitar, or samisen, with great skill, as well as lyres and flutes and tabors. On the whole it may be said that Loochooan civilization is the result of both Korean and Japanese influence. In addition to the tenets of Shinto Buddhism is also a power in Loochoo, especially the sects of Zen and Shingon. The Buddhist missionaries went to Loochoo as early as the 13th century, some of them from China and others from Japan; but the Prince of Satsuma prohibited Chinese Buddhism after the islands came under his influence. Since the advent of Japanese rule schools have been built and the people receive the same education as Japanese subjects in the rest of the empire. There are already Loochooan graduates of the Imperial University, Tokyo.

The products of Loochoo are, of course, those characteristic of the tropics, sugar, brandy, lacquer ware, mats, cotton fibre, shells, hairpins and bamboo. The best of the islands' harbors is at Okinawa, where is also situated the largest city, Nawa or Naha. The harbor does not accommodate ships of any great size, and so communication is by the smaller boats that ply between Japan and Formosa. The population of Naha is not more than 35,000, which is the center of the commerce of the islands. Most of the merchants are Japanese from Satsuma. The market place at Naha is quite a sight, with its hundreds of women in daily attendance plying their wares in the open. The market place is the best place for the stranger to witness the native manners and customs.

On a large rocky promontory stands the Nami-no-jogu shrine, the rock projecting into the sea. Here Izanagi-no-Mikoto is worshiped; and in the precints is an old Korean bell which is now one of the national treasures. The view across the sea from there is superb. At one place near the mouth of the river Nawa a tributary forms an expansion where the scenery is very beautiful. The Omono castle is another feature of the place. Anciently it was a trader's warehouse, but now it is turned into hotels and taverns; and the view from there is entrancing. The ruins of the old North Fort near the river Nawa, which was originally built as a protection against pirates, are still there. At the village of Kume north of Naha

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stands the temple of Confucius, which was built in 1674, and where a fete is held twice a year. In this village there is also the Meirindo, a school erected under the auspices of the old kings of Loochoo. The Sogenji temple is in the village of Tomari, and belongs to the Zen sect of Buddhism. Being the royal temple it has the tablets of successive kings of Loochoo enshrined in its six different buildings, all surrounded by strong stone walls.

Inland from Naha about three miles stands the town of Shuri where the former royal castle is situated. The site is elevated affording a fine view of the surrounding country; the population numbers about 24,000. The old nobles that used to attend the Court of the kings still reside in their ancient mansions at Shuri, their abodes being indicated by the great stone walls. The royal castle with its eleven great gates still crowns the summit of the highest hill, the front facing the west. Two lions guard either side of the main entrance. The massive masonry of the walls is twelve feet in thickness, and the walls are 20 feet high. The place is now used as a barracks, a portion of the Sixth army Division being stationed there. The reason why the old castle looks so low is that its Chinese roof was proposely made that way to avoid the hurricanes from the sea, which often rise there. Below the castle still lies the old pond where the kings entertained their guests. Above this water now stands the Normal School.

Miyakojima, the next most important island of Loochoo, is about 30 miles in circumference and has 35,000 people, Its rocky coast renders safe anchorage impossible, ships venturing only along the Harimizu shore. A kind of eel is caught there which is dried and sent to Japan for flavoring foods. Along the coasts of the other main island, Yayeyama, shell fish are found in abundance, noted for their shells of bright green, which shell is used in the mother-of-pearl decoration in lacquer. This island is a paradise of the entomoligist, some of the butterflies measuring two feet from tip to tip.

In Loochoo the women work harder than the men, the latter being fond of lounging and taking their ease; and naturally the social position of the fair sex is above that of the male. Men and women toil together only among the poorer peasant class. In Yayeyama island the number of women far surpasses that of the men, and the place used to be called Amazon's island. It was the main aim of a Yayeyama woman to marry a Japanese. Yonakunijima, another small island of the group, is not far from Formosa by whose aborigines it was often invaded in former times. It consequently became the custom to have no lights at night; and in time of danger the inhabitants used to send adrift towards Formosa sandals two feet long, so as to persuade the invaders that they would have to face giants if they came to the island. The custom is now continued once a year, when the east wind blows, although the danger from invasion exists no longer; it is a religious ceremony.

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stands the temple of Confucius, which was built in 1674, and which, it is said, took twelve years. In this village stands also the Tidi-indo, a school erected under the auspices of the old kings of Loochoo. The Sogenji temple is in the village of Tomari, and belongs to the Zen sect of Buddhism. Being the royal temple it has the tablets of successive kings of Loochoo enshrined in its sanctuary, and is surrounded by shrubs alone.

Inland from Naha, about three miles, stands the town of Shuri, where the former royal castle is situated. The site is elevated, affording a fine view of the surrounding country; the population numbers about 15,000. The old nobles that used to attend the court of the kings still reside in their ancient mansions at Shuri, their abode is being indicated by the great stone walls. The royal castle, with its adjacent grounds, is still called "the summit of the bright hill," the front facing the east. Two lions guard either side of the main entrance. The massive gateway of the walls is twelve feet in the base, and the walls are 20 feet high. The place is now used as a barrack, a portion of the 11th Army Division being stationed there. The rooms, which the old castle looks so low in, are used by the Chinese as pawnbroker's shops, and the inhabitants seem to avoid the buildings from the sea, which often blow there. Before the castle still lies the old paved water-way, which conducted their guests. Above this water now stands the Normal School.

Nigyakujiyan, the next most important island of Loochoo, is about 30 miles in

COUNT KATSU

By T. MAYEKAWA

A Japan is a maritime country ships have always been of paramount interest to her people. Even in the Tycoon's days she began to desire to foster the nation from the dregs of feudal barbarousness, to check the building of ships and the manufacture of japanese to foreign shores. Japanese shipping had a remarkable progress. Adventurous men of the Mitsu Bishi Steamship Company made a regular monthly visit to Shanghai along the coast of China, and soon of their own accord the Pacific Mail Company established the Pacific Mail Steamship Company, which regularly plied between Yokohama and San Francisco. The Japanese government was opened up to foreign commerce in 1859 and Japan began to think about acquiring a navy like western Powers. It had become then quite evident to her that without an efficient navy she could never hope to maintain her political existence.

To [illegible] country and to [illegible] in the Dutch Government began to urge upon Japan the necessity of naval defence, and the shogun to create a navy. The Dutch [illegible] the shogun's naval college at Nagasaki in 1855, which was closed and Dutch instructors were engaged. Special [illegible] was established at Tsukiji [illegible] close to [illegible] the school among whom was a young naval officer named Katsu, who afterwards became famous for his remarkable genius and achievements. This

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COUNT KATSU

By F. MAYEKAWA

AS Japan is a maritime country ships have always been of paramount interest to her people. Before the Tokugawa shoguns, in their desire to isolate the nation from the dangers of foreign interference, forbade the building of ships and the navigation of Japanese to foreign shores, Japanese shipping had made remarkable progress. Adventurers from the Land of the Rising Sun had visited most of the countries along the coasts of Asia, and some of them had even crossed the Pacific in ships of their own construction. The nation had a navy too, although it could hardly be called one in a modern sense. But not until the country was opened up to foreign commerce in 1854 did Japan begin to think about acquiring a navy like western Powers. It had become then quite evident to her that without an adequate navy she could never hope to hold her own against outside aggression.

No sooner was the country opened to foreigners than the Dutch Government began to urge upon Japan the necessity of coast defence, advising the shogun to create a navy. The authorities took the hint, and ordered Genbano-kami Nagai to establish a naval training school at Nagasaki in 1855, which was done, and Dutch instructors were engaged. Special students were selected from the Tokugawa clans to enter the school, among whom was a youth named Yoshikuni Katsu, who afterwards became known for his remarkable genius and scholarship. This young man subsequently became the great Count Katsu, the subject of this sketch, who rendered inestimable services to his country.

The naval school was afterwards removed to Tsukiji in Tokyo; and the warship, *Kwanko*, given as a present by the Dutch Government, became Japan's first naval training ship. In 1857 the *Kanrin* was purchased from the Dutch; and about the same time Queen Victoria of England presented the Japanese Government with a warship. These ships were the beginnings of the Japanese navy.

In 1860 the Government despatched a special embassy to America to exchange ratification of treaties signed between the two countries, the *Kanrin* accompanying the embassy with Katsu as captain.

Born in Yedo in 1819 young Katsu was early known as a man of intellect and promise; and though his family was poor, by dint of perseverence and ability he worked his way successfully through all difficulties. Though thirty-seven when he entered the navy he had been so well instructed in English and Dutch that he was a man of profound knowledge at the time and ready to make rapid progress. Even before the age of 30 he had written essays advocating naval advancement in Japan, using the *nom-de-plume* of *Kaishu*, which means a ship at sea. This name followed him all through his great career; so that if is quite clear that from he first he possessed all the qualifications of one able to do much toward promoting the

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interests of the navy. After graduating from the naval school he was appointed captain of the *Kanrin;* but before this he was for a while director of a navigation school, and most of the men on his ship had been his cadets at the school. The ship was only 180 foot keel and the crew numbered one hundred. Nothing daunted, the intrepid young officer, with Settsu-no-kami Kimura as Commander-in-Chief, set out in this small ship for San Francisco, calling at no port by the way.

The crew were all in native dress, including even the captain; and they must have proved an amusing sight to foreigners as they appeared in the American port. With smiles of curiosity and surprise the Americans welcomed the Japanese strangers. Katsu would have sailed to South America, and even around the world, had his American friends not strongly advised him against such a venture; so he returned home by way of Hawaii.

In 1863 when the Naval Department was organized provisionally at Hyogo near Kobe, Katsu was appointed *Kaigun-bugyo,* an office corresponding to the Chief of a bureau in the navy department to-day. Later a dockyard was opened at Yokosuka and an iron foundry at Yokohama. In 1866 Katsu became inspector of warships. In the meantime the power of the Shogunate was fast declining, under pressure from Choshu and Satsuma; and when the Shogun determined to attack the obstructors, Katsu advised him against it, thus being the means of assisting in the restoration of Imperial power without further bloodshed. When the Imperial troops were subsequently about to make triumphal entry into Yedo the citizens, who had enjoyed 250 years of peace under the Tokugawa rule, could not endure the change and were about to make trouble, when Katsu undertook to approach Saigo and have the Shogun's castle surrendered without conflict. Thus Katsu again saved the nation's blood and secured peace. There was no time when the intrinsic merit of Katsu stood out in such conspicuous light as during the deline and fall of the shogunate. He was suspected by some of attempting to promote his own interests by favoring the Satsuma clan and was attacked, narrowly escaping with his life.

Upon the formation of the Meiji Government Katsu became Minister of Foreign Affairs and afterwards Minister of the Navy. A naval college, the predescessor of the present Naval Academy and Naval Engineering College, was established in Tokyo and British officers were employed as instructors, cadets being sent to Europe and America to complete their education and training.

By 1872 Japan had two more warships, but they were of wood, armoured. In 1873 the keel of the *Jingei* was laid down at Yokosuka, a ship of 1450 tons, and then the *Seki,* 895 tons. Such was the basis of the present powerful fleet of Japan, of more than 600,000 tons. It was the beginning of that fleet which humbled the pride of China in the battle of the Yellow Sea and annihilated the mighty armada of Russia in the battle of Tsushima. The whole of the early management and foundation of the navy was the work of Katsu. When one considers the financial difficulties he had to contend with the results are marvellous.

Among Katsu's disciples was Admiral Ito, a hero of the Sino-Japanese war, and Count Mutsu, a noted diplomat and statesman. Indeed most of the men who distinguished themselves in the wars with China and Russia were those who had studied in the Naval Academy while Katsu was Minister of the Navy, and who had after graduation gone abroad to study. The services which Katsu rendered the navy, however, were but a small part of what he did for the nation. The real worth of his great personality was revealed at the time of the Restoration when in consulation with Saigo he had Yedo castle handed over to the Imperial army. Unfortunately for Japan this was the last opportunity he had to show his unmistakable ability. It was well, too, that a man of such remarkable ability and force of character had not been altogether monopolized by the navy.

After years of eminent service he retired in 1875; and in 1888 was raised to the rank of Count and appointed a Privy Councillor. Count Katsu spent the remainder of his days in seclusion and

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	interest in the navy. After graduating from the naval school he was appointed captain of the *Kwanrin*; but before this he was for a while director of a navigation school, and most of the men on his ship had been his cadets at the school. The ship was only 180 foot keel and 18 crew men besides one hundred. Nothing disturbed, the intrepid young officer with sixteen ronin [Samurai or Commander-in-Chief] set out in this small ship for San Francisco, calling at no port by the way.	
	The crew were all in native dress, including even the captain; and they must have proved an amusing sight to foreigners as they appeared in the American port. With smiles of curiosity and surprise the Americans welcomed the Japanese voyagers. Katsu would have sailed to South America, and even around the world, had his American friends not strongly advised him against such a venture; so he returned home by way of Hawaii.	
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held aloof from politics; but he was ever ready to render advice when necessary and his criticisms were always pointed and well taken. In 1879 the veteran patriot passed away; and to honor him Prince Kodzi Tokugawa, the ex-Shogun, caused one of his sons to be adopted in to the Katsu family, showing the cordiality that existed between the two. In a letter to Okubo the famous soldier, being expressed admiration of Katsu, saying "When I went to see him it was with the intention of having him behead me very promptly, but, on the contrary, I had to bow to him, his wisdom was so profound. He ranked much above us all."

Count Katsu was above all things noted for his Universal love and diligence. One he went into a second-hand book shop where he saw a work on strategy in eight volumes. He wanted it but did not have the money. He divested half a month to saving enough to get the book, but when he returned to the store the book had been sold. Ascertaining the address of the purchaser he visited him and requested the privilege of buying it; but the owner, who was an official of the Gov ernment, would not consent to part with the books. Thereupon Katsu requested the loan of the books, but the official would only allow him to see the books in the place where they were, after it officially had retired at night. So every night like the young man he took time off to the house of the official to further study the long hours in copying the volumes on strategy. At last the official was so moved by the diligence of Katsu that he offered to give him the books, which Katsu declined, having copied most of them.

There was no man in his day who had so "a" a world knowledge as Count Katsu. His articles on the conditions of Russia showed wide reading and wonderful insight. When the Russian fleet visited Yokohama and fired a salute the Japanese forts did not know how to respond, as the visitors were angry at the supposed slight, when Count Katsu called on the Russian admiral and explained that Japan had been recently trained men as Russia, and that they did not yet even know when to return a salute, which satisfied the officer that no insult was intended.

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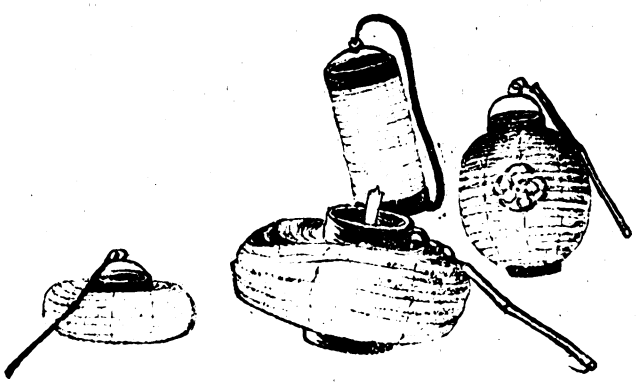

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MARITIME TRANSPORTATION SINCE THE WAR

By K. IWASA

IN no way has the war in Europe had so great an effect on Japan as on the expansion of her shipping, which has seen a wonderful extension in almost every direction. Since the war Japan has either opened new lines or provided increased facilities to the South Sea islands, to Bombay, a round-the-world line via Panama and the new Osaka Shosen line to Europe. The merchant shipping of the belligerent nations having almost disappeared from the Pacific, the withdrawal of the American Pacific Mail Company, gave Japan just the opportunity she needed to consolidate her shipping lines and get control of the routes, leaving her in a position to meet the increased demand for shipping. In addition Japan has received numbers of orders for the construction of ships, and all her yards will be working to their full limit for the next year or more.

Europe, and especially America, is now almost wholly dependent on Japanese ships to carry the large imports annually brought from Japan to these countries as well as to carry their exports to the East. With one fell stroke the American government blotted over 66,000 tons of American shipping from the Pacific; and what would exporters have done had not Japan been ready to step into the breach? Japan has now almost a monopoly of the San Francisco shipping business, eastward. The various lines formerly operating from Tsingtau as a center have now handed their business over to Japan. To have suddenly inherited the patronage formerly bestrowed on great lines like the North German Lloyd, the Hamburg Amerika and the French Mail lines is an advantage enormous in itself. In short the Japanese lines are the only ones that can now be depended upon to give a first class regular service from the Far East; and therefore the prospects for the future of Japanese shipping are very bright.

Relief has come in other ways too. For a long time there had been ruinous competition between the Nippon Yusen Kaisha and the British India Company in Indian waters, but at the outbreak of the war the Indian boats were required by the British authorities for army service and the Japanese company was left with the field to itself. Austrian and Italian steamers which also pressed considerable compeition on Japanese lines, have been withdrawn, giving still further advantage.

The effect on Japanese trade has naturally been very favorable. The ships of European countries carried for the most part the products of their respective nations, but Japanese ships carry mostly the products of Japan. Thus with the shipping routes in her own hands there has been a natural decrease in

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Europe, and especially America, is now almost wholly dependent upon Japanese ships to carry the large products annually brought from Japan to these countries as well as to carry such exports to the East. With one fall above the American government blotted over eighty per cent of American shipping from the Pacific; and what would exporters have done had not Japan been ready to step into the breach? Japan has now almost a monopoly of the San Francisco shipping business, *outward*. The various lines formerly operating from Yokohama as a centre have now handed their business over to Japan. To have suddenly interfered the patronage formerly bestowed on great lines like the North German Lloyd, the Hamburg America and the French Mail lines is an advantage enormous in itself. In short the Japanese lines are the only ones that can now be depended upon to give a first class regular service from the Far East; and therefore the prospects for the future of Japanese shipping are very bright.

Relief has come in other ways too. For a long time there had been serious competition between the Nippon Yusen Kaisha and the British India Company in Indian waters, but at the outbreak of the war the Indian boats were requisitioned by the British authorities for army service and the Japanese company was left with the field to itself. America and Italian steamers which also provided considerable competition on Japanese lines, have been withdrawn, giving still further advantage.

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Europe is now with a corresponding increase in Japanese trade. In 1868 to the South Seas, which three years ago there had been only 17 ships, there are now 32. Owing to the war the mercantile ships constructed by the Mikado Yuzan Kaisha for their transit have had temporarily to be placed on the European line, but they will afterwards be run via Panama as originally planned. This line around the world will mark a new era in the history of Japanese shipping. In original works, in order to cope with the freight led by the steamships of German and other ships, the number of Japanese ships has increased from 20 to 80. As to ties to the United States, the Scammon's law which put the Pacific Mail Company out of business, does not interfere at all to any Japanese ship. Such officers and men sign on the same footing. The Toyo Kisen Kaisha when it's fleet the war had great difficulty in finding funds must, has been not only saved but amply rewarded by the effect of the American shipping law, which must be demand for increased shipping facilities. Japanese yards cannot begin to supply ships and the companies are buying up

transp steamers and chartering those they cannot buy. In pile of having had to buy steamers to meet the demand the Toyo Kisen Kaisha has begun to pay a dividend of 10 per cent.

The same popularity is to be seen everywhere among Japanese shipyards. As British yards are now fully occupied with war orders they cannot undertake to build merchant ships for foreign countries and Japan has been thrown upon her own resources. During the year 1917 Japanese yards turned out 650 ships representing a total tonnage of 03,000, including 83 steamers of over 5,500 tons. The cost of construction was said to be much below that of British yards. In spite of the higher cost of material. The present tonnage of Japanese merchant shipping is something over 2,593,000, with 2,170 ships, with a proportion of increase of seamen. For nearly foreign officers were used on the large boats but now all the principal officers are Japanese. Thus the progress of Japanese shipping indeed has been phenomenal; and the nation is determined not only to keep it up but to outdo by far anything thus by accomplished.

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European trade with a corresponding increase in Japanese trade. In the line to the South Seas, where three years ago there had been only 17 ships, there are now 37. Owing to the war the new ships constructed by the Nippon Yusen Kaisha for their Panama line had temporarily to be placed on the European line, but they will afterwards be run via Panama as orginally planned. This line around the world will mark a new era in the history of Japanese shipping. In oriental waters, in order to cope with the freight left by the disappearance of German and other ships, the number of Japanese ships has increased from 26 to 49. As to lines to the United States, the Seamen's law which put the Pacific Mail Company out of business, does not interfere, since on Japanese ships both officers and men speak the same language. The Toyo Kisen Kaisha which before the war had great difficulty in making ends meet, has been not only saved but amply rewarded by the effect of the American shipping law. To meet the demand for increased shipping facilities Japanese yards cannot begin to supply ships and the companies are buying up tramp steamers and chartering those they cannot buy. In spite of having had to buy steamers to meet the demand the Toyo Kisen Kaisha has begun to pay a dividend of 10 per cent.

The same prosperity is to be seen everywhere among Japanese shipyards. As British yards are now fully occupied with war orders they cannot undertake to build merchant ships for foreign countries and Japan has been thrown upon her own resources. During the year 1914 Japanese yards turned out 650 ships representing a total tonnage of 93,760, including 85 steamers of over 5,800 tons. The cost of construction was said to be much below that of British yards, in spite of the higher cost of materials. The present tonnage of Japanese merchant shipping is something over 1,593,960, with 2,130 ships, with a proportionate increase of seamen. Formerly foreign officers were used on the larger boats but now all the principal officers are Japanese. Thus the progress of Japanese shipping industries has been phenomenal; and the nation si determined not only to keep it up but to outdo by far anything already accomplished.

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YOKOHAMA HARBOR

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A NEW POET

By F. YAMANOUCHI

THOUGH living in the more practical world of new Japan there are poets still composing poems in the ancient style, using over again even the same thoughts as well as the same measures as the poets of the ancient world; while others again send forth their effusions in Chinese. Over against these we have the new school whose representatives endeavor to produce poems after the occidental manner, singing in new ideas as well as in new measures. Naturally the latter peots are the products of the new generation and are all young men and women.

Of this new school of poetry one of the most brilliant exponents is Hakushu Kitahara, who is also the most prominent of contemporary Japanese writers of verse. Born in 1885 at Yanagawa in the province of Chikugo in Kyushu, he was brought up under the shadow of the castle of Lord Tachibana, the former daimyo of that place. Kitahara has described his childhood experiences in a poem, which even he will admit is largely autobiographical. A long canal runs down one of the streets of his native town, along whose banks blooms the purple water-hyacinth, filling all the scene with deep, rich color. Southward from Yanagawa is a smaller town called Rokki-machi, the town of six horses, where the poet's parents formerly lived, being among the oldest inhabitants of the place. They were wine merchants and fish dealers and well off. It is a town much given to tradition and ancient sentiment. Once the girls of the town had to make a pilgrimage to the 33 famous temples of the western provinces, so as to qualify themselves for marriage into high class families. It was a practical, not a religious, journey! As the boys of the town fly kites made after the western manner it is supposed that the style came from Nagasaki where occidental influence was first felt. There also ballads with some flavor of Dutch influence are sung, and the blossom of the pumelo or southern *zamboa*, blooms profusely. All these things had a part in molding the character and ideas of the young poet.

The parents being in possession of much of this world's goods, brought up their son in luxury. He was a very delicate child and had to be carefully tended by a nurse, and his chums accordingly called him "the glass bottle," so fragile did he seem. In his sixteenth year the young poet met with great misfortune in the loss of all the family property by a conflagration that swept the town and left it in ashes. As he had finished his course at the Middle School, he came up to Tokyo where he attended Waseda University. Even while a student at the Middle School he had dabbled in verse, contributing to various magazines; and from the first signs of genius were clearly indicated in his efforts. While at the university he made very rapid development as a poet, inspired by his new studies in western literature. Though only 31 years of age he is now regarded as one of the first of contemporary poets. His popularity among students is immense, especially among those of the gentler sex. Unable to live by poetry alone he has opened a publishing business with the assistance of a younger brother, which publishes his works and other books and thus brings in a livelihood.

That Kitahara is very popular may be inferred from the fact that a set of his works handsomely bound and inlaid

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with precious stones was recently sold for a large sum of money. Like Thackeray he often illustrates his own books by inserting vignettes. The Holland Book Store, the name by which his shop is known, always has many customers. The name was chosen because of Dutch influence in his native town of Yanagawa.

Kitahara's poetry consists of verses long and short, the long poems being usually in lines of 5 and 7 syllables, though he does not confine himself to this metre. One of his favorate undertakings is to turn rustic ballads into lyrics or idyls, which affords him an opportunity of giving play to his love of country life and language. It cannot be said that his poetry is entirely original; for he shows a marvellous faculty of being able to weave the achievements of the national poets into his verse, often using their ideas and methods, leaving the completed poem still all his own. In recent years his poems have begun to show a strong Buddhist flavor, utilizing trouble and sorrow as a means of ecstasy. But the sources of his inspiration are universal. All truth and beauty are his themes.

Among the more important of his works are "Reminiscences," "The Kiri Flower," "Tokyo Impressions," "A Platinum Top," "A Collection of Mica" and "Forget-me-nots." The following is one of his short poems:

Shokudo no,
Kinaru glass wo
Sashi-nozoku,
Yagi no me no goto
Aki wa natsukashi.

❋

"The eyes of the goat, peeping through the glass door, are soft and tender as the approach of autumn."

Another one reads:

Mozu nakeba
Kon no haragake
Atarashiki
Wakaki daiku mo
Namida nagashinu.

"When the butcher-bird crys even a carpenter will weep dark purple tears."

The next short poem is rather unique:

Kisaku naru,
Mitsubachi-kai ga
Akaobi no
Rossia no jinushi ni
Nitaru hatsu-natsu.

❋

"Accompanying early summer comes the red-girdled honey bee, cheerfully feeding, looking like a Russian landlord."

The following is one of Kitahara's longer poems:

Waga tomo yo!
Kyo mo mata *trump* no asobi ni ya fukeramashi
Kono marogasareshi saka-oke no naka ni irite,
Fuumi yoki nikko wo abi,
Tayezu shiroki zabon no hana no chiru wo nagame,
Hadasawariyoki kano sake no kiga no naka ni hikururu made.
Waga tomo yo!
Kyo mo mata hakurai no *Reader* wo warera hiraki,
Mezurashiki fushitsukete Gacho wa gaggu
To zo sozoni mo yomu-iritemashi.

❋

O friends, dear friends!
Let us to-day be trumps;
That wine cask yonder
In the sunlight is bathing,
Telling how fragrant the wine is,
While we gaze at the blossoms
Of the pumelo falling
In the sunset winds,
Scenting air and woodland.

O friends, dear friends!
To-day let us open
The foreign Reader
And cheerfully read aloud:
"The geese gabble."

The last line of the poem is an ironical reference to the silly English Readers often foisted on Japanese students.

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RELIGION IN JAPAN

By PROFESSOR UCHIGASAKI

(WESEDA UNIVERSITY)

THE Meiji period which is now ended, has been regarded as a time in which Japan was engaged in laying the foundations of a modern state. Awakened from her long slumber and seclusion by the enticements of the outside world, Japan opened her doors to modern civilization, supposed to be in the zenith of its development, in both Europe and America; but the nation had so long lived unto itself, cut off from all intercourse with foreign states, that the national consciousness was very feeble. The company of clever youths who gathered round the Dutch in Japan to study foreign science, were chiefly concerned with knowledge of medicine; in other words, with the preservation of individuals; they gave no attention to political affairs. It was only after some years that such subjects as military science, politics and government were thought worthy of attention. State ideas and principles were lacking; and the new government that supplanted that of the shoguns, had to face the difficulties of financial weakness, no basis of education and no proper conception of national loyalty. The Government, therefore, had to exercise much zeal in the creation of an army and navy, new laws and institutions, and encouraging commerce, industry and marine transportation, a policy sufficiently sound and commendable.

It is clear that the first duty of the authorities was directed toward promoting concrete and material improvements in the state, just as a man's first duty is to secure health of body before attempting to cultivate his intellect, or his spirit. "That was not first which is spiritual, but that which is natural, and afterwards that which is spiritual." But in the attempt to honor this very natural principle, the statesmen of the early Meiji era were carried into a vortex of utilitarianism. The ideas of the day were those that pertained chiefly to materialism and mercantilism. They were too busy with improvement of politics, of business and law, to have any time for dealing with moral and spiritual problems. Even among educationists the one idea of progress was imitation of the west. Education consisted for the most part of cramming students with western knowledge; chiefly a knolwedge of facts without much reference to their application. If there was a single ideal it was that of uniformity, and state absoluteism.

The wars with China and Russia at last convinced the nation that it was strong and on the right road, and so the foundations of the state were considered as firmly established. The nation could no longer be satisfied with a mere negative policy for its own preservation. It went a step further and began to proclaim imperialism and to act upon it. The Meiji Restoration represented simply a

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RELIGION IN JAPAN

By Professor Dennys

THE Meiji period which was ushered in by the Restoration, and which Japan was engaged in during the conversations of a number of years from her long slumber by the enlightenment of the outside world, was a period of transition, suggested to be in the words of its developement in both Europe and Asia, but the nation had no long ... it had only cut off from all ... course with foreign ... that the national consciousness was very feeble. The ... published round the Throne to ... foreign ... were ... conversed with knowledge of modern ... in other words, with the preservation of individuality. They ... to another to political affairs. It was only after some years that such subjects ... society, politics and government ... were thought worthy of attention. Then ... and principles were ... and the ... government that ... plated ... of ... changes, had to face the difficulties of financial weakness, no less of ... and no proper conception of national loyalty. The Government ... had to exercise much zeal in the creation of an army and navy, new ... and institutions, and encouraging commerce, industry and ... raising unprecedented ... public ... sound and convenient ...

It is clear that the ... of the ...

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revolution of manners and customs, when good and bad alike were thrown to the winds. Perhaps the most deplorable result was a relaxation of sexual virtue. Those that for centuries had been kept under, now felt free to burst forth and gratify themselves inordinately. Freedom came without any preparation for what freedom means. The people thought freedom meant to do what one likes instead of to do what one ought. Having been subjected to a passive attitude for 300 years the people were stimulated by the new freedom to make choice of occupation and enter the struggle for existence with fresh zest. In knowledge, character, physique the nation made remarkable progress.

In the earlier part of the Meiji period Shinto and Buddhism experienced revivals of religion, to which the introduction of Christianity lent impetus. But these revivals were not unmixed with national and material ideals. Buddhism and Shinto always had an eye to patriotism and the protection of the state; of course, with some hope of being protected by the state in return. But Christianity, too, had its patriots, among whom Joseph Niishima, founder of the Doshisha University, was conspicuous; but most of his followers believed in Christianity under conviction that it would be good for the state. They thought that unless Japan became Christian she would not be able to face the outside world and remain an independent state. Of course there were exceptions to this rule; but it was predominant among the early believers of the Meiji era.

The Japan of the Taisho era must labor to promote still further the material civilization commenced so well by the Meiji era. Usually philosophers and adherents of religion hate the word "material," but that is their mistake; for without what is material, progress would soon suffer a relapse. The spiritual qualities are more important than the material, but they cannot do without the material, which is the sphere in which they effect their achievements. The spiritual must be master, and the material the tool; for materialism makes a very cruel and blind master; as a servant, however, it is very faithful and convenient. So while determining not to neglect the material progress which the Meiji era initiated, Japan must also take her place in the domain of religion.

At the close of the Meiji period everything seemed to be at a standstill; it was so in politics and in business, certainly. In literature and art too there were no signs of new progress. Matter does not move without inspiration and life; alone, it is inert; force and energy are essentials of advancement. The force that moved the Meiji era was the old intellectual quality of the Japanese, aroused by European thought; but by the end of the era its force had been spent and its fountain dried up. The creative spirit, so far as it had existed, was exhausted.

It may appear strange to demand a creative spirit in religion; but that is what Japanese religion needs if it is to find itself in the Taisho era: not a revival of ancient ideas and forms. It is no use to trot out again our old dogmas and notions long faded. Japan to-day is veritably on the verge of spiritual starvation; she does not care much for foreign food and she has little of her own. Perhaps if some prophet would arise, able to transmute the truths of universal religion into a form acceptable to the Japanese mind, there would be a wonderful revival of religion.

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Our plutocrats and statesmen are now spiritually emaciated, and are religiously at death's door. They earnestly long for some wholesome convictions as to the life after death. But after passing through the medly of ideals the Meiji era presented to them, they are left in a state of bewilderment, without the slightest idea which way to turn or what to believe. Having passed through the conflict of contradictory notions, ideals, customs, literatures, civilizations, presented by east and west, they know not where they stand. In fact they are wholly unfitted for the acceptance of any simple faith.

To meet this critical juncture the Unitarian Society issued a statement some time ago to the effect that educators should not slight or ignore the germ of faith in the hearts of youth, but should encourage and develop it. No definite religion seems to be advised: just a pious feeling towards something that lies at the root of things. The suggestion may appear too general, but it perhaps could not well be otherwise under the circumstances. At present Buddhism, Shinto and Christianity are looked upon as the three religions of Japan. Buddhism, though defective in its institutions, is regarded as doctrinally sound; while Shinto, though lacking any definite creed or code, wields an awe-inspiring influence by its numerous shrines; and Christianity, though its system is more adapted than the others to the modern mind, has yet sectarian aspects that seriously unfit it for Japanese acceptance, some of its more protestant forms being moreover in conflict with science.

What Japan thinks most about when she thinks at all, is the science of religion itself: not of creeds, sects and prejudices. Pure religion cannot be a superstition, nor can it savor of superstition. It is inherent in human nature: it is the desire of the little ego for the great Ego, of man for his Maker; the manifestation of the final attitude of man toward the Universe. There is some truth in superstition, even that of the utmost savage races, and still more in the superstitious traditions of the civilized races. But in proportion to the intellectual and moral advancement of a nation superstition should be weeded out. Religion is capable of growth and therefore of improvement, as men acquire and appreciate the truth better. Why then cannot religion abandon what is obviously not true? The religions cannot revise their Bibles; literature must be left untampered with to represent the time that produced it. We cannot make the books of the past stand for the present; it is as unfair as it is impossible. But that does not compel us to treat what we know to be a mistake as if it were not a mistake. Parables, fables and stories may contain germs of truth that are profitable for man's advancement. Why cannot these be idealized and used without claiming every detail of the narrative to be gospel truth? This is the great question that the three religions now commending themselves to Japan, have to consider before they can expect a hearing, much less a following. What should be avoided is bigotry and stubborness. The religion that appeals to people of thought and education must be fresh and true and free; and its truth must have the convincing power that all truth has.

Modern religion must be simple yet profound, reasonable yet divine and mystic, quiet yet active and efficient, ethical and ecstatic, serving for time as well as for eternity. Personally I believe in the Life behind the Universe, a life

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pure religion cannot be a superstition,
is not of creeds, rites and privileges,
but of character, and principles. It is
spiritually translated, and pre-eminently
at death's door. They come so long for
some wholesome counsel, as to the life
after death. But after passing through
the medley of idols the Magi are prepared
to them, they are led in a state of
bewilderment, without the slightest clue
which may to turn or what to follow.
Having passed through the confusion of
contradictory notions, ideals, customs,
literatures, civilization, presented by east
and west, they know not where they
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the others to the modern mind, has yet
scarcely made a single convert. It is
Japanese acceptance some of its more
protestant forms. It may encounter no
conflict with science.

What Japan thinks most about when
she thinks of religion is the question of
how to get rid of it. Its devotees are
mystic, quiet, pale, artistic and efficient,
ethical and unearthly, seeking for those as
well as for eternity. To worship I believe
in the life behind it. Universal, a life

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which is eternal and an overmoving force, the origin and root of all things. That Life I believe we should revere as we do our parents. All who share this Life are brethren; and human nature gradually rises from an animal state to an acceptance and appreciation of this Eternal Life. I am convinced that this Life is manifested to man gradually as he is able to receive it, which means that life and religion must be progressive. Advancement of life means advancement of belief; the best test of sound belief is virtuous conduct. The great religious men of genius that have appeared in the world, have understood this Life better than ordinary men and have become men's teachers and founders of religions. In this way I look up to Jesus or Nazareth as my Master. This does not prevent me from perceiving the truth and lessons other sages have taught. I am equally free to appreciate and acquire the truth I find in the Shin Shiu

ole also. I feel that there is an Eternal Life here and the future is a continuation of it, death being but the gate by which man enters the spirit state. I do not approve of man taking on himself to enter the future life. I think that statehood and nationality are necessary and that man's life should be active in the state and thereby realize the teaching of the sages. I am also a believer in prayer, which is the utterance of the soul. Meditation, too, is necessary as a means of communication with the Divine Life. Religious service and worship I find useful as a teaching and soothing power to the cultivated mind. I believe in a system of national education imparting all truth to the rising generation; and in international unity which is the ultimate purpose of the Creator. All religions should thus be friendly and have a common aim. I think, therefore, that music and art may be used as measures of truth and religion.

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JAPAN IN MANCHURIA

By S. TSURUMI

(DIRECTOR, THE COMMERCIAL MUSEUM)

THE Japanese do not naturally like leaving home; and this is why they do not make more progress in their new possessions and leased territory on the continent of Asia. The fact is we do not take enough interest in foreign countries to give them the necessary study to promote trade. Even a casual visit to China will show an observant eye what grand opportunities there are for profitable trade on a large scale; but the Japanese have paid comparatively little or no attention to them.

While this indifference on the part of Japanese merchants existed great changes were taking place in China. The Europeans and Americans were accustomed to make light of Japanese enterprise and decry the nation's industrial genius, freely opening their factories to our inspection, thinking that we were capable of carrying away little that would threaten rivalry. But now there has come about quite a change; and Japanese are not allowed free admission to western factories and industrial establishments. The west has discovered that we were not so stupid as was supposed. To-day the Japanese factories are open to the Chinese, as western establishments were to Japanese years ago; and we are suffering from Chinese rivalry and competition just as the west did from us in former days. Indeed Chinese industry is making marvellosuly rapid progress. Along the Yangtze there are now between thirty and forty great spinning mills and some seventy silk mills, to say nothing of numerous glass plants, and factories for making underwear, matches, leather, paper and cloth. It is a question whether the output of the Yangtze region does not now far exceed that of a great industrial center like Osaka. Thus while Japan has been despising the industrial capacity of China, that country has been forging ahead of us. In the manufacture of cotton cloth, underwear, yarns over number 10, and matches, the development is equal to our own. It is, therefore, a great mistake to suppose that in future we can export these goods to China to the same extent as in the past. If we want to catch trade in China we must send goods of far superior quality to those already produced there.

And the same thing applies to Manchuria. The general idea of Manchuria prevailing among the Japanese is that of a cold and barren country that for most of the year is uninhabitable and subject to mounted bandits. Young men from Japanese colleges, when asked to accept positions in Manchuria, decline on the ground that it is as much as a man's life is worth to go there. So long as we entertain such foolish ideas about that great country we cannot be expected to do much there. Hitherto the Japanese were not allowed residence in Manchuria save along the territory of the South Manchuria railway, which, of course, greatly retarded their development there. In the territory where they had free course, they established factories for making cement, engines, carriages, glass and tobacco; wheat flour mills also and gas plants and chemical factories. In Dairen the Japanese population has grown to more than 80,000, and some three or four thousand Japanese live along the line of the South Manchuria Railway; but beyond these regions the Japanese have not been free to go. But now that Japan, through her recent negotiations with China, has been able to secure

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JAPAN IN MANCHURIA

BY M. [illegible]

(Reprinted from [illegible])

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admission for her subjects to other parts of Manchuria to engage in agriculture and other industries, a great change may be expected. The term for the lease of the Kwantung peninsula has also been extended, so that the Japanese can invest and make developments without anxiety as to the future.

The possibilities of Manchuria for Japanese development are now immense; and in Mongolia also. The objections urged as to climate and dangers from robbers are without much foundation. Changchung is the starting point of the Russian Chinese Eastern railway and also of the line to Kirin and it will be the terminus of a new line about to be constructed. As four lines will meet there the town will become one of much importance. Already there are some 3,000 Japanese there in connection with the South Manchuria Railway. The freight at Changchung station exceeds that of Osaka and Kyoto put together, in one year. Up to seven or eight years ago this town belonged to Mongolia but is now in the province of Mukden. Other big towns promise similar development in the near future. They are pleasant to live in and prospects of business are good. Factories may be established for agricultural work carried upon on a large scale. There is ample room for expansion of Japanese industry everywhere. If the Japanese neglect their opportunities the Chinese of course will step into them; and it not the Chinese, then surely the Europeans and Americans.

The great drawback to Japanese enterprise in these regions is scarcity of capital, wherein competition with western men of enterprise is very difficult. It is very important, therefore, to begin at once and get the start of others. Japanese are often too impatient for success; they are not ready to wait the three or four years necessary to secure a good start. But even in Japan itself no one can expect success in a short time. And in a strange land with a foreign language to cope with one must be ready to exercise greater patience still. A man should make up his mind to spend at least 30 years on the job. The first ten years are given chiefly to prospecting and investigating conditions and getting known; the next ten or twenty years to work, utilising the knowledge and advantage already gained. At first there may be failures, but by steady perseverance success will come. In other words the conditions of success there are just the same as at home. In California the Japanese must follow exactly the same principle. Nothing can be expected in less than thirty years. And the first ten years are always an uphill fight, full of disappointments and mistakes. But with experience success comes. All who succeed pass through the same ordeal. There are Japanese who went to China twenty years ago without a copper, crying their wares along the streets, and who are to-day millionaires.

The Department of Agriculture and Commerce despatches students abroad every year to study commercial conditions; and three sent to China yet only about 60 yen a month, the Japanese consulates looking after them, and giving them facilities for entering foreign firms. These students must have an education equal to that of graduates of Middle Schools or have practical experience of two years in some industry. Most of those going to oriental countries have been found lacking in practical knowledge, a defect that in future must be remedied.

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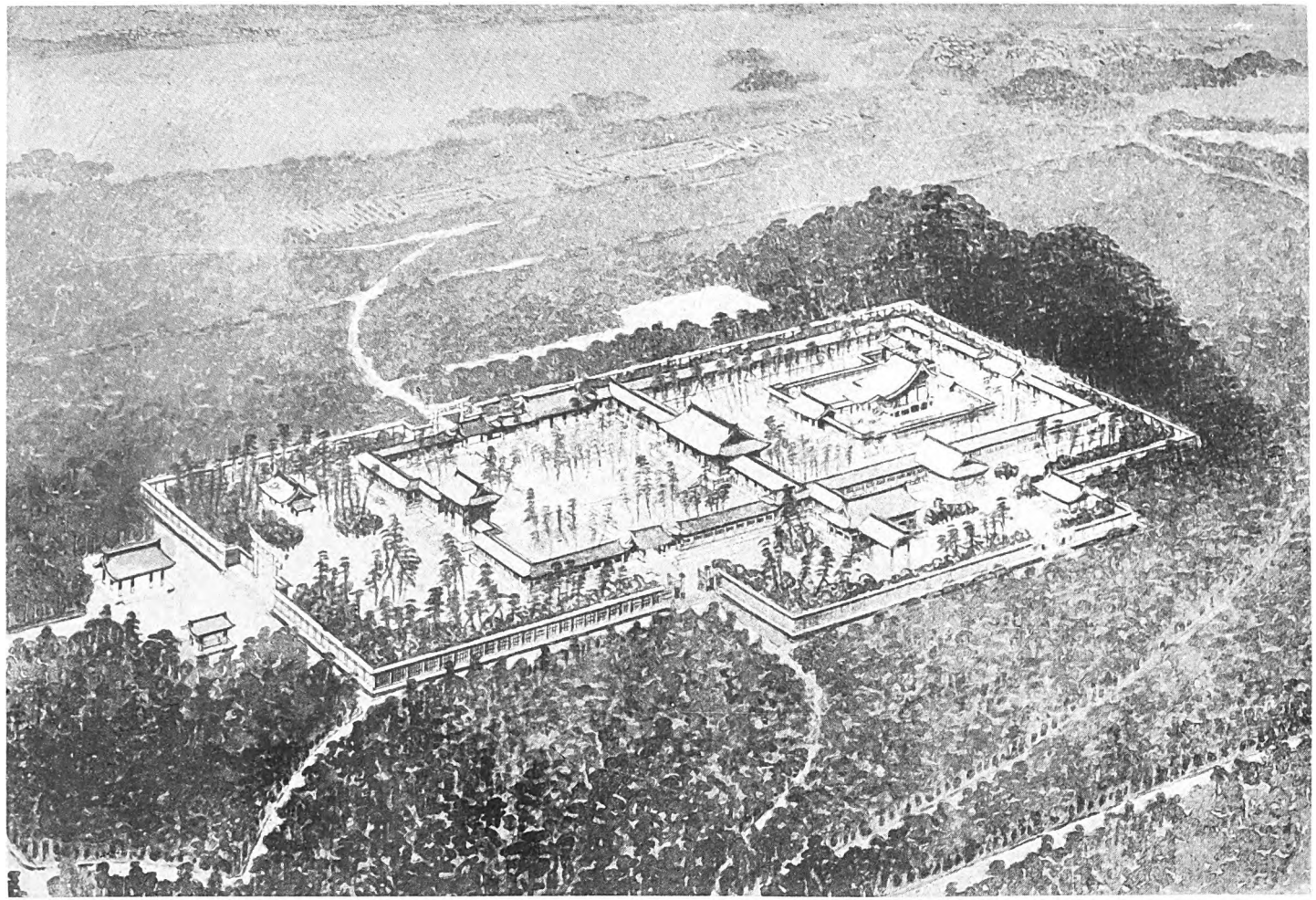

PLAN OF NEW MEIJI SHRINE

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MEIJI TENNO SHRINE

By Y. SEKIGUCHI

THE Japanese are a people whose gods are heroes and whose religion is hero-worship, which is but another way of saying that they are ancesor-worshipers. The greatest god of the nation, the first ancestor, or Heavnly Father, is enshrined at Ise and there is a duplicate of the shrine at the Impeial palace in Tokyo, usually spoken of as the *Kasikodokoro*, or shrine of the Imperial ancestors. The Japanese believe that the dead are not dead but alive; that after death the hero lives as a god; consequently the souls of Japanese heroes are deified and worshipped as divine beings. While most Japanese aver that this does not differ much from the western habit of raising monuments to great men and honoring their memory, to most occidentals the custom of erecting a shrine to the spirit of a departed hero and worshipping him there by gifts and prayers, is a degree beyond what any western mind would care to go. However, it is not unlikely that Roman Catholic ideas of saint-worship are not far removed from Japanese ideas of hero-worship. Just as Christianity teaches that the souls of the righteous are in the hands of the Lord, so the faith of Shinto teaches that the good ascend to the heavenly places to reign forever, taking an interest in their former friends and associations. For this reason the nation is now erecting a grand shrine for the spirit of the great Emperor Meiji.

As one looks back over the long vista of Japanese history there are many such shrines seen rising over such heroes, such as the shrine of Sugawara Michizane, apotheosized as Temmangu; the shrine of Kusunoki Masashige, deified at the Minatogawa Jinja; while princes of the Blood like Yamatotake-no-Mikoto is deified as Otori Jinja, and recently Prince Kitashirakawa-no-Miya was deified in Formosa as Taiwan Jinja. It is not unnatural, therefore, that the nation should desire to honor in the same way and degree the spirit of the greatest of the modern heroes, Meiji Tenno. Even before his demise the great Emperor was the constant object of national devotion, receiving the reverence of the people at all times. When General Grant visited Japan he remarked, after his audience with the great Emperor, that he then quite understood why the Imperial dynasty was everlasting. It is said that at the time of the conspiracy some years ago, when certain anarchists formed a plot of treason, Prince Katsura informed Meiji Tenno that he intended to put the criminals to death; but the Emperor replied that the error was due to some defect on the part of the Imperial House and that the victims should be let live. It was only with the almost persuasion that the Emperor could be induced to give permission for the execution of the traitors, for the good of the empire. After the permission was wrung from him

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MEIJI TENNO SHINJIN

by K. SHIKIGUCHI

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the Emperor composed many verses in his sorrow, expressing compassion for his people.

No sooner had the demise of the great Emperor taken place than it was at once apparent as a universal desire to enshrine him among the gods of the nation, so that his people might be still permitted to worship him worthily and obtain his benefits to the nation.

The architecture of the new Meiji shrine is to be that known as *nagare-zukuri*. In the past, Shinto shrines have followed one of three styles; the *shimmei-zukuri*, the *nagare-zukuri* and the *gongen-zukuri*, the first pertaining chiefly to ancient shrines, such as that of Ise, very simple and unpretentious. The *nagare-zukuri* is the style which shrines have usually followed since the Heian era, neither too simple nor too elaborate, but sober and elegant, well adapted to leave an impression of sacredness and solemnity. This is the model adopted in the structure of the Yasukuni Jinja, or Shrine to National Heroes, at Kudan in Tokyo, and of the Kasuga Jinja in Nara. The *gongen-zukuri* is a mixture of Shinto and Buddhist styles, rather gorgeous and splendid, such as one sees in the great temples at Nikko. The Meiji shrine is naturally to be built in the *nagare-zukuri* style, which well agrees with the simple yet profound character of the great spirit to be therein enshrined.

The material is of plain *hinoki* wood, not overlarge in timber, the main shrine to be about 180 feet square and the knave about 300 feet square, between which there is to be a gate, acting like a chancel screen. The main gate of the shrine faces east, and is to have a two-storied roof; and on either side will have passages leading around the shrine. The only ornamental metals to be used in the construction are gold and copper; and there will be no details in wood sculpture. The timber of the shrine will come from the Imperial forests at Kiso in Shinano, but some of the timbers for the minor buildings will be brought from Formosa. As wooden buildings are liable to burn, there will be a large pond of water in the vicinity and an electric pump always ready to operate in case of fire.

The site of the shrine being at Yoyogi in the suburbs of Tokyo there is quietness and seclusion among green trees, where worshipers may feel solemnity and repose in visiting the new Mecca of patriots. The total ground covered by the buildings will be about 4,000 square feet, while that of the precints will be about 36,000 square feet. Around the whole will stretch a moat and wall. The approach to the shrine will lead through a grand *torii*, giving the effect of entering a beautiful forest. The entrance way will be 36 feet wide, with boulevards and trees on either side, with sidewalks nine feet wide. All the spare land is to be set out with *hinoki* trees and made into a natural forest of evergreens covering hill and dale.

Near the shrine will be erected a treasure house for the preservation of relics pertaining to the life of the late Emperor, the design of the structure having been obtained by public competition, Mr. K. Omori winning the prize, and the building will be fireproof. The style of this building will be a combination of various architectures representing Japan, China, India, Greece, Rome and Egypt, the walls to be granite and the roof copper.

The total cost of the Meiji shrine will be about 3,500,000 *yen*, including the

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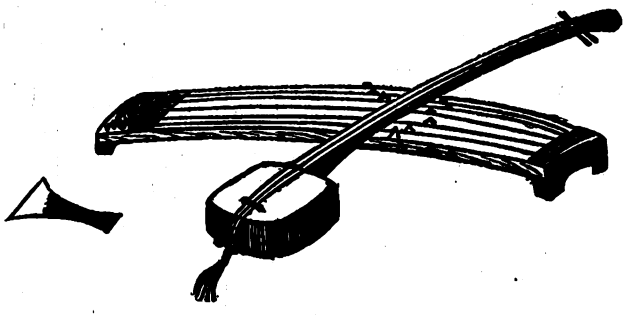
grounds and their laying out, but not the treasure house, which is about as much more. The work is expected to be completed by the year 1921, and has already begun. The place where the shrne is being erected was formerly part of the plain of Musashino, much resorted to for picnics during the Tokugawa days, as it dffords a fine view of Mount Fuji in clear weather, with glimpses of the Chichibu range and the Hakone mountains. As city trains and cars pass neai the grounds communication is quite convenient.

To ensure a correct construction and appointment of the celebrated shrine a specal comission was appointed known as the *Hosakiwai*, consisting of government officals and distinguished private citizens, the president being the Premier, Count Okuma, and chairman of Committee, Baron Sakatani Professors Tsukamoto and Sano are charged with the techinical details of the construction, with several assistants.

The building of the Meiji shrine is regarded by all as one of the best evidences of the undying quality of Japan's faith in Shinto and the ancestor-worship for which it stands, especially the duty of worshipping the Emperor while on earth, and then after his ascension into heaven. The triumph of the old faith of Japan is regarded as specially signifcant in the face of western ideas whose aggression is resented in the realm of religion. Japanese patriotism is still identified with the worship of the Imperial House, and as such must for ever be different from that of other countries. Whether it is possible for Japan thus to claim a truth of her own, impossible for other peoples to share, remains to be seen, as world-thought progresses.



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INDIA AND JAPAN

By T. YAMAGAMI

JAPAN has been actively engaged for [illegible] in the work of civilization among the [illegible] Indian Empire is [illegible] to give [illegible] to the British Government. India being an object of [illegible] in relation to the [illegible] Anglo-Japanese Alliance the [illegible] not be [illegible] and [illegible] subject can [illegible] ation. There has not been [illegible] there in Japan who opposed that the most distasteful of the [illegible] would make [illegible] to [illegible] pathetic. The [illegible] [illegible] manifested itself [illegible] in the [illegible] and Poem in the [illegible] in Japan among the [illegible] in the newspapers among the Tribunals; and the conciliatory spirit of the British Viceroy [illegible] to have the [illegible] accepted.

There is no doubt [illegible] the often expressed opinion that the English man at home and the Englishman in India are quite different [illegible] Englishmen and one looks for and [illegible] real gentleman of honor [illegible] four years in India [illegible] many. The native [illegible] the idea that the Englishman [illegible] advantage of him and [illegible] [illegible] educated people and [illegible] native. It is [illegible] the failure for [illegible] and efforts [illegible] acquirement; and to one [illegible] [illegible] appointed to the degree of [illegible] [illegible] Levied in India [illegible] [illegible] the [illegible] [illegible] [illegible]

INDIA AND JAPAN

By T. YAMAGAMI

JAPAN has been much impressed by rumors of a disposition among certain circles in India, taking advantage of the war, to give trouble to the British Government. India being an express objective in relation to the terms of the Anglo-Japanese Alliance the matter cannot but give ground for serious consideration. There have not been wanting those in Japan who supposed that the more disaffected of the Indian population would make some such move during the present crisis. The spirit of revolt which manifested itself at Bengal in the East and Poona in the West in 1904 and 1909, among the Hindus, now appears in the northwest provinces among the Mahomedans; and the conciliatory spirit of the British Viceroy does not seem to have the pacifying effect that might be expected.

There is no doubt something in the often expressed opinion that the Englishman at home and the Englishman in India are quite different persons. In England one looks for and usually finds a real gentleman of honor, but three or four years in India sometimes brings a change. The native somehow gets the idea that the Englishman trys to take advantage of him and generally succeeds; subject peoples must bow before their rulers. It is of course the fashion for subjugated nations to speak evil of their conquerors; and so one must not be surprised at the degree of Indian criticism leveled at British authority. But where there is smoke there is fire; and if there be some ground for the present degree of anti-British sentiment in India, Englishmen must look to what they do in that country; and Japan, as an Ally, has a perfect right to join in the discussion.

There is no doubt that a good deal of responsibility at present rests with German influences in India. The Germans there are taking every advantage of British defect to stir up disaffection. The wisdom and foresight of the present Viceroy of India have done much to forestall the machinations of the enemy and prevent evil plans from coming to consumation. With a war on against Turkey, whose sultan is so revered by Mahomedans in all lands, the situation is most difficult for the British Government. There is no doubt that the Moslems have been watching for this opportunity for a long time, and Germany has always prided herself in posing as a protector of the followers of the Prophet. Now that the war has extended into Persia, another Mahomedan land, the Germans will have a further chance to work evil against Britain. There was a feeling after the outbreak of the European war that the majority of Indians would favor Germany against their British overlords; and Germany did all in her power to further the feeling.

There is a disposition in Japan to fancy that because India has done so much by

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contributions of men and money to help England in this war, that there must be an eminent degree of satisfaction with Britain in India. But it must be understood that most of those rajahs who contributed so liberally to Britain's support were practically under obligation to do so. The relations between the Indian princes and the British Government is much the same as those which used to prevail between the daimyos of old Japan and the Shogun: they are bound by allegiance to their overlord and must support him in military campaigns. In fact the power and prosperity of the Indian princes largely depend on their attitude toward the British Government. If the majority of Indian people favor Germany, with Turkey and Persia on the same side, there is grave danger of the British Government having a very difficult situation in India.

It seems quite evident that the recent trouble in Hyderabad was fomented by the Germans, chiefly through agents in America or in India itself; but it is also clear that in that district lies some of the dangerous material to handle. Hyderabad is one of the wealthiest districts; and these rich and powerful Mahomedan princes will prove very difficult to manage. The large number of Hindus among the Mahomedan population will no doubt render the situation still more acute. The inhabitants of Afghanistan and Beloochistan are also Mahomedans, and very warlike as well. The difficulty of placating all these forces must prove almost an insuperable problem to Britain at the present time.

The question is how far German plots in India can be carried out. Since the majority of the people most concerned are Moslems the Germans must have an immense advantage. But the Germans would have to furnish arms and ammunition before a rising could be expected to succeed. Men and money would likewise be necessary. Unarmed and without funds the Indian rebels would be powerless. Money the people themselves might furnish to some extent, but not enough to wage any effective warfare. In any case no war could be carried on without heroic leaders, which India seems to lack. Thus if Germany wishes to prove an effective obstacle to Britain in India she will have to furnish the leaders and the funds as well as the weapons.

Those Japanese who assume that the Indians are capable of rising against the British Government under German leadership and compelling interference on the part of Japan, in accordance with the terms of the Anglo-Japanese Alliance, are quite mistaken. The only real danger to India, so far as it affects the terms of the Alliance, is by attack from without; so far as internaal troubles go the terms of the Alliance do not apply. It is to save India from attack rather than from revolt that the country was included in the Alliance. To every thinking Japanese it must be quite evident that India has no chance of gaining her independence at present. What that country most needs is self-government. When India gets the same privilege as Canada and Australia and the other British colonies all will be well; disaffection will then cease. There is no doubt that this is bound to come in time. At the longest that time cannot exceed twenty years, and the time will be considerably shortened by the present war. Without self-government peace is impossible in India. Certainly the present system will have to be vastly improved before the nation will enjoy satisfaction.

Recently on my way back from America I met on the steamer a Cambridge Doctor of Science from the University of Calcutta, who had been abroad studying educational questions; and in discussing the situation with him I took occasion to suggest that India would be at rest when the day of self-government dawned; and he intimated that the movement was now that way, Indian gentlemen being appointed to positions of honor and trust in the Government of the country, naming a prominent Madras lawyer who had just been made Minister of Education. There is no doubt that Britain will more and more follow this policy in India, until the spirit of the people is satisfied. To cling obstinately to the policy of putting Britishers in all such positions would be to play into the hands of Germany. That country during the past few years has been studying India as closely as

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contributions of men and money to help England in this war, that time must be an element of satisfaction with British rule in India. But it must be remembered that most of those rajahs who contributed so liberally to British success were practically under obligations to do so. The relations between the Indian princes and the British Government is much the same as those which used to prevail between the duchess of old Europe and the Pilgrim: they are bound by allegiance to their overlord and must support him in military campaigns. In case the power and prosperity of the Indian prince largely depend on the attitude toward the British Government. If the majority of Indian people favor Germany, with Turkey and Persia on the same side, there is great danger of the British Government losing a very difficult situation in India.

It seems quite evident that the recent trouble in Afghanistan was fomented by the Germans, chiefly through agents in America or in India itself; but it is also clear that in that district lies some of the dangerous material to handle. Highly educated is one of the wealthiest classes and these rich and powerful Mahomedan princes will prove very difficult to manage. The large number of Hindus among the Mahomedan population will no doubt render the situation still more acute. The hostility of Afghanistan and Baloochistan and also Mahomedans, is very nice as well. The difficulty of obtaining of these forces must prove almost an impossible problem to British at the present time.

The question is how far German plots in India can be traced. Since the majority of the people most concerned are Mahomedans the Germans must have an immense advantage. But the Germans would have to furnish arms and munitions before a rising could be expected to succeed. Men and money would also be necessary. Unarmed and with an unable the Indian rebels would be powerless. Money the people themselves could furnish to some extent, but not enough to wage any effective warfare. In any case no war could be carried on without British leaders, which India seems to lack. Thus if Germany wishes to produce an effective obstacle to British in India she will have to furnish the leaders and the munitions as well as the weapons.

Those Japanese who assume that the Indians are capable of rising against British Government or German leadership and organization are quite ignorant of the true state of affairs in India. The Japanese wish the Anglo-Japanese Alliance to continue. The only real danger to India, so far as it affects the terms of the Alliance, is by attack from without; so far as internal trouble is concerned the terms of the Alliance do not apply. It is to prevent India from actively entering upon revolt that the country was invaded in the Allience. To every thinking Japanese it must be quite evident that Japan has no chance of gaining for itself anything at present. What they can do is to prevent Germany from gaining anything. Whether Japan gets the Caroline Islands or not is a matter of small importance. What is really vital is that Germany shall not be allowed to establish herself in the Pacific. It is doubtful whether Japan is strong enough to do this single-handed. At the present time Japan is occupied with the war, and in consequence is unable to spare any troops. Should Germany succeed in establishing herself in the Pacific, Japan will have to fight for her existence. Japan will have to furnish the soldiers and the munitions as well as the warships.

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English-man, if not more so, and also has equipped herself amply for making trouble there if she be given the opportunity.

Between Japan and India there exists a profound sympathy in religion, literature and tradition and we are accustomed to regard Indians as kindred. In spite of this we know but little of India as we ought to know, indeed less than even Americans do; and a good deal of our knowledge is second-hand, imported from England and Germany. It is not at all to Japan's credit that for a profounder knowledge of China and Indian philosophy she has to depend on Englishmen and Germans. Too long indeed Japanese statesmen and scholars have been indifferent to India. Those Japanese engaged in Indian studies and commerce have not received sufficient encouragement from authority.

There is also a lamentable disposition on the part of the authorities in Japan to regard Japanese in that country as so many spies; there is always a certain degree of suspicion attaching to any one taking up a study of India on the spot. Europeans, having made their own missionaries spies in the countries where they labored, fancied the same thing about our Buddhist priests studying India. Our traders and travelers have also come under the same suspicion. Japan should not have ordered into an alliance with us if she cannot trust us more than this. Our alliance must be based on mutual interest. And to maintain it the relations of both parties must be always gentlemanly and courteous. If Japan is to be expected to help in guarding India she will expect greater freedom in that country. We cannot be asked to assist in taking care of a country we are forbidden to know anything about. Japanese are generally too deferential to Europeans and do not speak their mind. The Japanese Government is especially so; and foreigners do not appreciate such a course; they will not thank us for it. Nevertheless it seems as though the more we honored foreigners the more they despised us. We are expected to comply at once with their desires, while they injure our trade with them; while we, on our part, do not make on them the demands that we should. The recreation of the Government in acquiescing in the order to deport Indian refugees from Japan will injure our trade relations with India, and our Government should have been more circumspect in heeding it.

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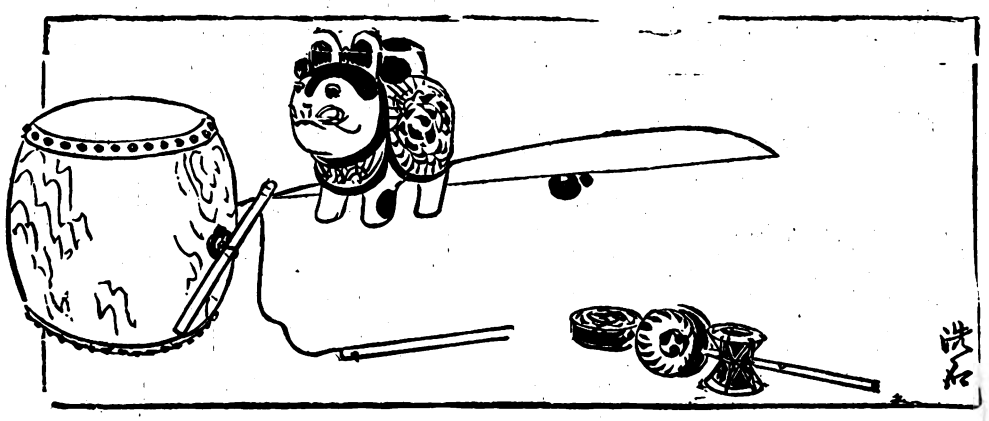

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SUMIDA RIVER

By KAFU NAGAI

I

ONE summer evening Shofuan Ragetsu, a *hokku* poet, left his home at Mukojima on a short visit to his sister, who was a teacher of *tokiwazu*, a kind of operetta. Under the shade of blossoming cherry trees he proceeded along the banks of the Sumida until he came to a small teahouse, which he entered to rest a while.

The evening glow was bathing the Matsuchi hill in crimson as it rose above the opposite shore of the river, turning a five-storied pagoda to gold and yellowing the white gulls as they floated up and down the stream. Such a scene naturally made a profound impression on the mind of a Yedo-tempered man like Shofuan. The poet would be moved deeper still; so he called for a glass of saké, after quaffing which, he took a ferry boat at Takeya and crossed to his sister's house in safety.

Otoyo, the sister, was busy giving a lesson in her art to a middle-aged looking man, of the merchant class, when her brother arrived, and learned of his presence only when he began to join in the song which her pupil was practising, to the surprise and annoyance of both. Looking up she caught sight of his mischievous face peering through the dim light of the smoky kerosene lamp and could see he had taken saké.

As the poet gazed at the sad face of his sister it looked emaciated in the dull light, and he thought how lovely she used to seem as girl, compared with what she now was; and he thought, too, at that moment, of the changes that had also come over himself now turned forty. He had loved and been loved by women; he had had his good times, indulging even in some degree of dissoluteness, for which he had been seven times disinherited by a wealthy father; and so the past of himself and his sister arose before him like a dream.

The Sagamiya shop at Koishikawa was his father's, where a profitable pawnbroker's business had been carried on for many a year. He had lost it through disinheritance and his sister Otoyo had married a clerk and come to what she was. First she tried her father's trade, but through the many and sudden changes brought about at the beginning of the Meiji era, she had lost all and was forced to take up the teaching of *tokiwazu* songs. Shofuan himself had been making a living by teaching how to make *hokku* verse.

The sister had a son named Chokichi, now 18 years old; and in her descent from better days the bringing up of the boy had been her only comfort, and her one hope. The life of a merchant was, in her opinion, too uncertain; and she was determined to fit her son for the duty of a government official of some kind.

The pupil who had been taking lessons from Otoyo, now departed, and the brother and sister began to converse easily together. Their parents were now dead; and the conversation turned upon the subject of having the graves of the departed parents removed to the large cemetery, necessitated by the remodeling of the capital.

Shofuan sat sipping a cup of cold tea as he talked, and concluded by asking how was the lad, Chokichi, Otoyo answering that he was getting on pretty well; she was still proud of the boy, and

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SUMIDA RIVER

By ISAMU NAGAI

I

A MILE summer evening. Uchiyama Jogenji, a lonely priest, left his home at Mukojima on a visit to his friend, who was a teacher of Art at Tokyo, a kind of specialist. Under the shade of blossoming cherry trees he proceeded along the banks of the Sumida until he came to a small temple, which he entered to rest a while.

The evening glow was bathing the Hyakkan hill in crimson as it rose above the opposite shore of the river, tinging a fine storied pagoda to gold and vermilion, while gaily as they floated up and down the stream. Such a scene naturally made a profound impression on the mind of a Zoroastrian priest like Mr. Uchiyama. The poet would be moved deeper still, so he called for a glass of sake, after quaffing which he took a fresh boat at Tokyo and crossed to his friend's floating residence.

Tokyo, the sister, was busily plying a broom in her art to a middle-aged bachelor, of the merchant class, when her brother arrived and informed of his presence only when he began to join in the song with her pupil was practising, to the surprise and annoyance of both. Looking up she caught sight of his smiling face peeping through the shoji, and could not be bad tempered.

As they sat seated at the end of the guest room in her kind consideration to the visitor, and he thought how lovely she was to assume a gold complexion with white rice powder and to dress in such a manner as she did. Uchiyama on a visit to his friend, who was a teacher of Art at Tokyo, a kind of specialist. Under the shade of blossoming cherry trees he proceeded along the banks of the Sumida until he came to a small temple, which he entered to rest a while.

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as it was then the summer vacation he was going to night school, all of which recalled to the disconsolate poet his own misspent days.

"The young lads of to-day," said he, "are models, compared with the youngsters of our youth; certainly very different from their parents. You say Chokichi goes to a Middle School? Having no children of my own, I really know nothing about schools of the present day. It will be some time before he can enter the university, I suppose?"

"Yes," said Otoyo, "before the boy can go to the university he has to pass through another big school."

More than that the woman could not explain; for she, too, knew nothing of schools as they then were; everything was quite new in that respect.

"What of expense? It must be something big!" remarked the brother.

"Aye, that it is indeed," said the woman; "and I am not a little concerned about it."

As Otoyo went on to enlarge on the difficulty of the ways and means of obtaining an education for her son, Shofuan thought that perhaps she might give up the idea of sending the lad to the university and put him to some business, but he did not say what he thought to his sister. Otoyo mentioned the daughter of a neighbor, a muffin seller, who had been one of the boy's playmates, praising the girl's beauty but expressing anxiety as to relations between the boy and her.

Just then the clock struck nine, and Chokichi arrived back from his night school. "You are early back to-night, my son," said Otoyo to the boy, who explained that as the teacher was ill he had been let out an hour earlier than usual. He was a handsome lad, always obedient and kind to his mother; but he was not strong.

II

Chokichi was standing on the bridge that spans the Miyatogawa were it empties into the Sumida, waiting for his sweetheart, Oito, the girl he had loved from childhood, when they played together. Indeed often he went out from home on the pretext of going to school when all the while his only object was to meet Oito; but that day, being Sunday, he had gone out without saying anything to his mother. It was evening, and a full moon arose above the roof of the Chomeiji temple and silvered the smooth surface of the river.

The boy pondered on the girl's love for him, as he waited there in the light of the lovely moon; and he thought of how deeply he loved the girl in return. Oito was two years his junior; and she was about to become a *geisha*, which would be a matter of great inconvenience to him, as then he could not see her daily, as was his custom.

At a sound of geta approaching, the lad looked up and there came Oito along the road:

"Very sorry, dear, to have kept you waiting so long," said she, "but mother took so long to dress my hair this evening that I could not get away earlier."

The girl looked charming as she spoke; and the boy's heart was thrilled to its depths. She talked innocently about her future life as a *geisha*, and seemed to fear naught as to the dangers of it; but Chokichi was very uneasy as she talked, for he knew the life of a *geisha* was something more than gay acting before an appreciative public. And he was sad to think she showed no special sign of sorrow at parting from him. He mentioned it to her, and they discussed it with not much satisfaction; but she promised to meet him in the old place once more.

III

The summer holidays had passed away and school as usual had again begun. Chokichi started off that morning to school but had not the heart to study. What was the use of finishing school, he thought, if his life was to be so unhappy as it promised?

Before he knew where he was the lad had arrived at the temple of Kwannon at Asakusa, where he saw coming towards him a young *geisha* of sixteen, her hair dressed beautifully in *shimada* fashion; she impressed him at once because she so much resembled his

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sweetheart, Oito, and the sight of her awakened again his old love for the lass of his youth.

Chokichi now thought so much and so constantly about Oito that he was useless for anything; he did nothing at school and nothing elsewhere. Wandering about under the impulse of his ardent and disappointed passion, he came to Yoshicho in Nihonbashi, ward, where Oito was now established as a *geisha*. Down one of the gay streets there he turned and began to look for the house where she was. As it was still broad daylight he dared not call; so he strolled down toward the river side. That day he missed school, but as classes did not get out before three, he had to stay away from home till after that hour.

The boy sat down under a willow tree by the river bank to pass the long hours away. Five or six men were angling near by; and as they then stopped and began to eat their lunches, the forlorn lover did likewise. Three o'clock was very slow in coming; and so Chokichi again walked to Yoshicho, where Oito lived among the *geisha*, which he considered an act of more than ordinary daring that would stand him in good stead for the future.

IV

Chokichi went to school day after day, but never did anything. Mathematics, English, Chinese, all were alike to him: he would have none of them. Even the gymnasium he did not care for, and evidently would never become a scholar or an athlete. Dancing, and the music of of the samisen which he could play tolerably well, he practised; and his uncle Shofuan advised that since the lad showed the Yedo temper he ought to become a *geinin*. But the mother was bent on making Chokichi a scholar. She now forbade him to have anything to do with the samisen.

The youth greatly resented his mother's disapproval of the samisen, and therefore showed corresponding preference for his uncle who liked a gay life and whose wife had once been a lady of the gay quarters. Chokichi well knew the life that his uncle had led as a youth, but he seemed to think nothing the worse of him for that.

Day dawned and Chokichi again absented himself from school, wandering over the commons at the Toshogu near Uyeno, making mental comparison between his mother and the gay wife of his uncle, between the grave-faced school teachers and his lighthearted uncle Shofuan. He took a novel from his pocket and sat down to read it. He had stolen his mother's seal to sign the paper asking permission to be absent from school, and so he felt all right on that score.

V

One winter afternoon Oito visited the home of Chokichi's mother; she was all dressed up in her beautiful *geisha* robes and looked charming. She sat down and smoked and chatted with a light heart, as though the world went very well with her; and when the boy saw her puffing the cigarettes he was disposed to be disgusted. He sat silent in a corner watching her gabbling away about nothing; and then she went away.

New Year's Day came and Chokichi went to Asakusa, where he attended the Miyatoza theatre to see a historical play of old Yedo in which were the two lovers, Seishin and Izayoi. The acting moved him deeply, and he left the place in profound emotion. On the way back he crossed Imado bridge, an old rendezvous of his, and again gazed on the waters of the river Sumida, where the white gulls were skimming the stream as usual. He was still thinking of the lovers in the play, and as he envied or hated them, he pondered on his own sad lot.

Chokichi could not get the drama out of his head; and next day he went again to see the play. In the theatre he fell in with a friend, an actor of the new school, all togged up in silk and looking the gentleman of leisure. The actor boasted that he knew about every *geisha* in Asakusa; and Chokichi felt all the more sad at the intimation.

VI

Otoyo got into a jinrikisha and set off to call on her brother Shofuan at Muko-

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jima, because her son, Chokichi, could not pass his school examination, and now openly professed his intention of becoming an actor. The mother was in despair and went to see her brother for advice. While she, through misfortune, had been obliged to descend to the ranks of the *geinin* she did not propose to allow her son to become one if she could help it. But her brother, who knew the mind of a boy better than the mother did, was in no mood to give suitable advice; he in fact sympathized with the ambition of Chokichi; but to put on a fair face he promised to admonish the lad and advise him to obey his mother.

On her way home the mother stopped at Asakusa and tried a fortune-teller; and the paper she drew had on it the good omen: "It is very good." But in spite of the message, comfort came not to her heart.

Chokichi was summoned to the house of Shofuan and advised to try another year of school and do better, and after that he would help the boy to carry out his intentions. Chokichi nodded, and Shofuan said no more, for he knew it was little use, especially as he sided with the boy.

Weeks passed and Shofuan visited the house of his sister. What was his surprise to find Chokichi being taken away to the hospital suffering from a contageous disease. The mother accompanied the lad; and the uncle stayed at the house till she returned. During the waiting he went into Chokichi's room and found there a photograph of Oito, the *geisha*, together with several love-letters from her, as well as one from Chokichi to her, rebuking her for her cool conduct towards him. He further intimated that he was prevented from becoming a *geinin* and his days now passed in misery and he had but sufficient strength left to commit the happy despatch and be no more seen. He intened to do so by contracting an awful and fatal disease.

The uncle was much confounded by this discovery and began to fear that perhaps it was his own careless concern in the affair that had led to this unhappy result. He fancied that it must have been his own dissolute past that brought about his indifference at so important a time and rendered him incapable of helping his sister and nephew out of their difficulty. And so he threw himself down and lamented bitterly, when it was too late. "Oh, Chokichi could I but unite you with Oito and make you happy, there is nothing I would not do to accomplish it! However fatal your disease may be succumb not to it, I beseech you, O Chokichi! Do not die, Oh, do not die, I pray you!"

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HERO OF THE HICHIRIKI

By T. OZAKI

THE *hichiriki*, or Japanese falgeolet, is a wind instrument something like a flute, and is said to be an importation in ancient times from China. It is now an indispensible instrument in all Court music. In the days when the Heike clan was in the height of its power and glory there appeared a man named Wanibe, who was a genius on this instrument. His full name was Wanibe Shigemitsu. In that day the art of music was a hereditary one, the profession keeping in certain families, all the members of which were falgeolet players. Wanibe, however, exceeded all others in the skill he displayed on the instrument, and was deemed a regular *meijin*. No great feast or entertainment was complete without him; and the famous statesman, Kiyomori, head of the Heike clan, was his loyal patron, an advantage of immense importance to the artist.

One winter evening, under special inspiration, Wanibe played better than usual on his falgeolet and then went to bed. But he felt so cold that he was as if the cold wind was blowing through his chamber like an outside blast. He might as well have lain down on the cold earth in the open. Arising from bed he investigated and found that the paper on the *shoji* was all gone. Next morning he ordered his servants to paste new paper on the *shoji*. Two or three days afterwards he again played with his unusual skill upon the instrument and on retiring he felt, as before, a very cold wind blowing over him; and on examining the *shoji* found the paper all gone, as on the previous occasion.

He refused to see anything mysterious about it, only blaming the servants for their careless way of repapering the *shoji*, warning them to use more paste next time. The servant on their part took great precaution to paste on the paper well and fast. Once more Wanibe took up his *hichiriki* and played to beat the band. On reaching the climax of his effort he noticed that all the paper on the *shoji* cracked under the strain, and burst off the frames. In fact the paper looked just as if it had been torn by a human hand. The musician no longer laid the blame on his servants; it was the result of his playing; of that there could be no doubt. Indeed it seemed that the air vibrations set up by his forcible playing had caused the paper to give and separate from the *shoji* frames. The air was so

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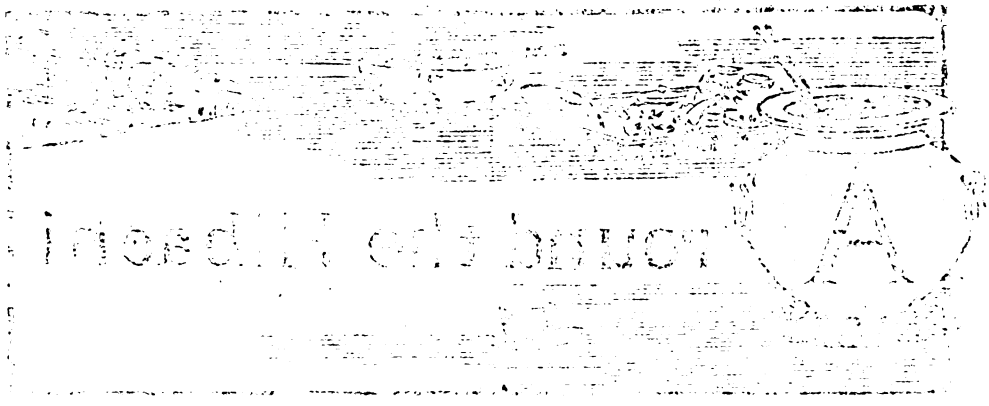

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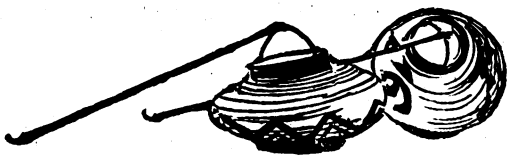
set in motion by the sweet, deep sounds that it had somehow to find vent and freedom. After this Wanibe played with the *shoji* open.

On a certain occasion when the great genius played before the Emperor Takakura a cabinet minister came to report some grave political matter to his Majesty, but while waiting in the adjoining room for the music to stop he was so completely overcome by the heavenly strains that he altogether forget his mission until late in the evening. With such stories everywhere in circulation the fame of the musician soon spread far and wide and his talent was in great demand.

He was invited by high officials of the province of Tosa to go over there and play; and accepting the invitation, he set sail from Naniwa, now Osaka. On the way, however, his ship was attacked by pirates off the coast of Aki. Most of the passengers and crew were slain in the encounter; but when they came to attack Wanibe he said: "I am a Kyoto musician, whose fate is, it seems, to be slain here. As there is nothing else to do, I submit; but before I die allow me to play one more tune as my last act on earth." The pirates complied with the request. He thereupon took up his beloved flageolet and played with all his wonted skill. The sound tamed the savage breasts of his murderous audience; and when he ended, the pirates told him that they had never heard anything so divine; and assuring him that he must be an avatar of the god of music they let him go free and unharmed, asking pardon for their rude conduct. They then departed from the ship, leaving their plunder among the slain.

In Tosa he had a great run and charmed everyone from the Governor down by the excellence of his music, and thence he went all through the island of Shikoku, after many months arriving safely back in Kyoto again, where, to his amazement, like Irving's hero, he found the whole world had changed. The Heike clan which was at the zenith of power when he left, was now vanquished and literally annihilated; and Yoritomo, head of the Minamoto clan, was supreme. The feelings of the musician can be imagined when he found his patron gone. Greatly troubled, he fancied that the instrument which had beguiled the hours for his loyal master ought not again to minister to other ears; so he broke up his old flageolet and retired to a place called Saga-no where he mourned many days.

His fame could not die, however; and many lovers of music flocked to him in his exile and tried to comfort him. Some exhorted him to return to the world and to his art, but he continued to lament, refusing to be comforted. "Those through whom my art was first recognized and my fame spread to the ends of the earth, the Heike clan, are no more, having suffered destruction, whose money had kept me alive; and how can I go on with the parents of my music thus dead! It is not fitting that I should be so heedless!" Thus he spake and thus he acted; and no persuasion of his friends could induce him to take up again the beloved art he had abandoned. Then the season of cherry blossoms came; and when he found himself surrounded by such beauty he regarded his situation as too heavenly for a hermit, and disappeared, no one ever knew where. But his name and fame remain unto this day; and Wanibe, the genius of the *hichiriki*, is regarded as a hero typical of the character and spirit if his race.



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EMPLOYMENT AGENCIES

By T. YODA

IN old Japan there were three ways of entering employment: first, for life, when the servant had to agree to remain with the master or mistress for the course of natural life; the second way was to agree to serve for one year. Ordinary servants were engaged in this way, usually coming into service on the second of February and leaving on that day twelve months when successors were appointed. The third way was as apprentices, who bound themselves for a certain number of years, often from ten to fifteen years, mainly for the purpose of acquiring a trade. Apprentices usually began in childhood or early youth and went on for the term agreed upon. Life service was known as *isshōboko*, yearly service as *dekawari* and apprenticeship as *nenkiboko*.

It was generally the custom for female servants in the houses of great soldiers and war lords to serve for life; and men for the most part did the same, becoming hereditary retainers; and these as well as apprentices often acquired an affection for their masters and served them with remarkable devotion. The masters also took much interest in the welfare of those under them, educating them and their children in the arts and crafts. The apprentice received no wages; only a small sum now and then for pocket money, new clothes being given twice a year. This custom is followed even in the present day, of giving presents of clothing summer and winter. Often when merchant apprentices have served out their full time their masters give them funds to start for themselves, even allowing them to call their establishments after their master's name. Servants employed by the year also come in for kind treatment, if they prove worthy and go on with the same masters for years, often receiving presents in money and clothes, and assistance in time of marriage. It is a common thing in Japan for employers to find husbands or wives for their servants if they want such help.

Japanese servants are regarded as members of the family; and they regard the commands of their superiors as children do those of parents. They never stand on their own rights, but day and night are at the call of their employers. Though such a state of affairs may show how little the average servant knows about the rights of the individual, it yet makes housekeeping very agreeable for all concerned, since affection and personal consideration temper all dealings. Of course in recent years, owing to western influence, more modern tendencies are coming into vogue and many servants are afflicted with foreign notions of rights, which most employers deem a sign of degeneration.

Agencies for the employment of servants were first established in the Tokugawa period, and were known as *keian*, from a man of that name who introduced the custom. He was a quack

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It was generally the custom for footmen servants in the houses of great soldiers and war lords to serve for life; and men for the most part did the same, becoming hereditary retainers; and there as well as apprentices often acquired an affection for their masters and served them with remarkable devotion. The masters also took much interest in the welfare of those under them, educating them and their children in the arts and crafts. The apprentice received no wages; only a small sum now and then for pocket money, new clothes being given twice a year. This custom is followed even in the present days, of giving presents of clothing summer and winter. Often when

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who failed to do well in medicine and set about trying other means of adding to his slender income. Noted for his flattery and alluring form of address he won his way among employers as a man ready to secure proper servants. The name *Keian* was a synonym for adulation and flattery the country over. These *keian* agencies still exist and are used chiefly for securing female servants.

When a girl comes to a *keian* office, to secure a place, her name, age and wants are taken, as well as her surety; after which she is taken by the agent to a house in need of a servant, where she stops one day to observe how things go and to consider whether she is willing to undertake the duty required. This known as *memie*, or trial. Next day the agent arrives to see how things are; and if both parties are satisfied a contract is made, in which the employer agrees to give the girl three or four *yen* a month out of which the agent takes from 20 to 30 per cent from both parties. The first contract usually runs for six months, and sometimes three months, within which time, if the servant leaves, she must return the percentage paid to the agent for her by the employer, whereas if she is dismissed the employer has to return the percentage she has daid to the agent.

The contract being made the servant takes her belongings and comes to the house of her employer.

As to male servants the case is not greatly different, the rate of wages being somewhat higher, from 5 to 10 *yen* a month. The manager of such an agency is often an old woman, noted for cheek and garrulity; and there are hundreds of such agents in a place like Tokyo.

There is a higher class of agency known as *Shokugyoannaijo*, or guide to mercantile employment, where firms apply for clerks and office hands. Wants are displayed in the windows on placards to be seen by passersby. To these places flock the country youths seeking to rise above the rural habits of their ancestors. They pay fifty *sen* to register; and then they are handed a book containing the names and addresses of firms who have registered. These they copy, and set out on the hunt for jobs. Usually they are given a card by the agent introducing them to prospective employers, for which they have to pay extra.

One of the most interesting kinds of agency is that for matrimony; and these matrimonial agents do a roaring trade. In Tokyo there are about forty of these matchmakers who seem to flourish. If a woman wants a husband she must go to one of these matrimonial agents and register, paying one *yen* for the privilege. She has to write down her country, or province; her antecedents, her studies and likings; her age, and whether she likes tobacco or saké as well as her ideals as a wife. This done, she is shown photographs of which there are many; and she has to leave a photograph of herself. Exactly the same programme is followed by the young man. When the young man or woman has selected a photograph that is pleasing a day is appointed for the pair to meet, when they are introduced for the consideration of fifty *sen*. If they are both satisfied nuptial presents are exchanged; and afer the marriage is consumated the agent receives one third of the value of the wedding presents. The fact that this means that he often gets as much as 200 *yen* proves how prosperous a matrimonial agent may become.

The idea of finding a suitable wife or

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husband by means of an agent is considered very wise in Japan. It is especially conducive to marital harmony and the interests of eugenics. A man cannot possible be expected to find out all he should about the girl he thinks of marrying. The agent can do all that very well. He learns the girl's antecedents, her family history, whether the blood has been good and the family long-lived or given to disease, her disposition and habits, her likes and dislikes; and many other important facts without knowing which no tolerably safe conclusion can be reached, and yet, without a knowledge of which most western people marry. In this way, too, a man or woman often makes a much better match than he could do independently. Recently a successful graduate in law met and mated with the daughter of a successful physician; and the general of an army division married the daughter of the steward of a rich baron; the daughter of a wealthy drygoods man married a lieutenant of artillery. It is noticeable that military men most often have recourse to the matrimonial agency.

Among agencies the common *keian* is, of course, the most numerous; and the metropolitan police are taking steps to have these placed on a more reliable basis, with proper security for good behavior. Some of the more questionable agencies are as successful at decoying servants from their masters and mistresses as in securing places for them, which habit is not approved by Japanese society. There are other agencies known as *oyakata*, for the employment of laborers. In the olden days coolies were often required in large numbers at short notice to make up *daimyo* processions into the capital, it being very inconvenient to bring so large a retinue from the distant estates of the *daimyo;* and these agencies were found very useful for securing such coolies. The collectors of such bands of men often became famous, like Banzui Chobei, for example.

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CHINA IN A NUTSHELL

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BY THE EDITOR

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Another Imperial Prince

The birth of an Imperial prince to their Majesties the Emperor and Empress of Japan, on the evening of the 2nd of December last, was an event of great felicitation throughout the empire. In time-honored fashion His Majesty placed a dagger in the hand of the newborn prince of the Blood and a few days afterwards bestowed upon him the name of Suminomiya Takahito, which name was added to the genealogical tree of the Imperial family. The Imperial line, has now four sons of the present Emperor and Empress; so there will be no anxiety as to heirs in a dynasty that every Japanese believes will never end.

China and the Allies

There have been rumors in Japan for some time to the effect that the European allies are anxious to have China join the Entente in order to enable to allies to control more successfully the machinations of Germany in China. The people of Japan have shown no little concern with regard to the truth of the rumor; but as Great Britain sent a direct denial that China had been asked to join the Entente, this anxiety was allayed to a large extent. There still prevails a conviction however, that China is being approached n the matter. Naturally Japan is not satisfied to have China become a member of the Entente, since that would give her a voice in the conference after the war and therefore tend considerably toward a disturbance of the *status quo* in the Far East. In the past Japan has been able to deal with China and keep the peace of the Far East only by force; and if China were to become a member of the Entente this method could not be adopted and China would be free to adopt her own policy and follow her own counsels. Of course the Powers concerned would no doubt see to it that China did not take advantage of Japan; but Japan is not in the habit of depending on others to look after her interests, especially in East Asia. She can hardly be expected now to reverse this policy.

Press Critical

Some of the vernacular Tokyo journals have been unusually severe in their criticism of England and America. The *Yamato* in a series of trenchant articles takes Britain to task for her alleged restriction of Japanese freedom in China, and says that a new understanding must be arrived at between the two countries involving absolute independence of Japan in China, encouragement of Japan's economic development in India and the South seas, equal rights with British citizens of Japanese immigrants in the British colonies and the exclusion of

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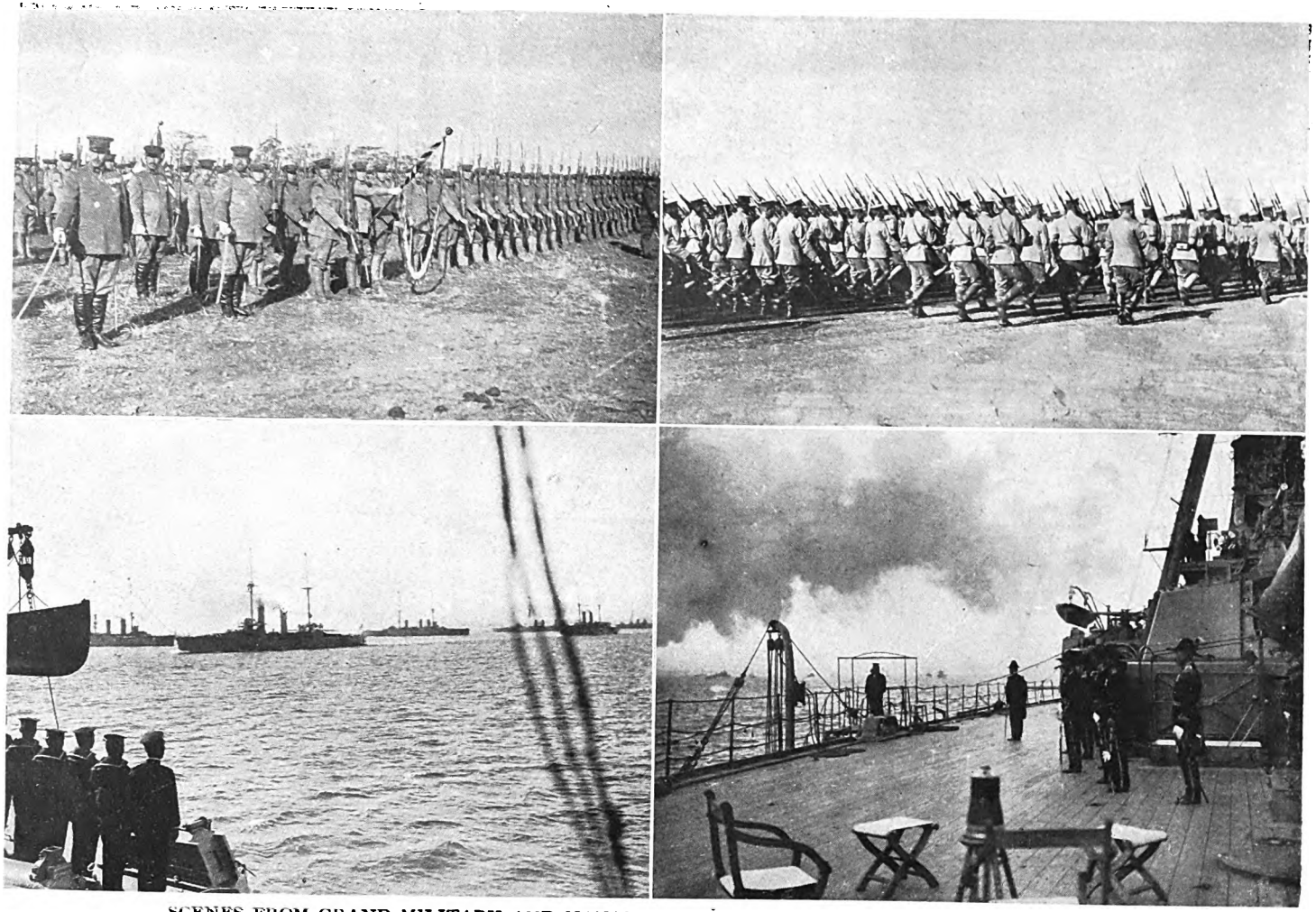

SCENES FROM GRAND MILITARY AND NAVAL REVIEWS IN HONOR OF IMPERIAL CORONATION

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India from the terms of the Alliance. In the same strain the *Tokyo Mainichi*, reviewing relations with the United States, asks Baron Ishii, Minister of Foreign Affairs, whether he deems the so-called Gentleman's Agreement with America still necessary. The smaller nations of Europe are sending immigrants to the United States freely, while the subjects of Japan are denied admission. Japan should cancel the agreement and see that her subjects are admitted to America more freely, says the paper.

Baron Shibusawa

During Baron Shibusawa's recent tour of the United States he received a cordial welcome in the various centers visited, and especially in New York where the Japan Society of that city tendered him a warm reception. The Japan Society of New York has done excellent service in the campaign of education to promote greater mutual understanding between East and West, under the leadership of its worthy president, Mr. Lindsay Russell. One of the motives that most moved Baron Shibusawa on his recent visit was that of ascertaining the trend of public feeling in America with regard to adjusting differences of opinion with Japan. No doubt he found that Americans for the most part were not aware that there was any serious difference between the two countries. That is because the question has not yet been thrashed out in public, thus keeping the people of both nations in a state of dangerous ignorance. There are some questions that cannot be settled by diplomacy; and among these must be reckoned disputes arising out of economic and racial diversity. These the people of the countries affected must adjust by a frank recognition of compromise, of give and take, of mutual forbearance and justice; but the people will never be able to rise to this duty without knowledge. For such knowledge they are dependent on the press and on lecturers and teachers. The press of both countries is largely ignorant of the real conditions and the gravity of the situation; it is something that can be dealt with only by those who have made a serious study of both countries, the ruling motives of their civilizations. The addresses made by Baron Shibusawa in New York were straight and frank; but the *Osaka Mainichi*, which is always very outspoken on questions between America and Japan, protests that Baron Shibusawa was going too far in assuring Americans that they were always the upholders of justice and humanity; for, says the Osaka journal, the fact that the people of America have so far refused to give a proper solution to questions pending with Japan is proof that they are not entitled to the praise bestowed by their distinguished guest. The paper goes on to enlarge at considerable length on Japan's grievances against America and concludes that if Americans are really lovers of justice and humanity, lovers of peace in deed as well as in word, they will hasten in a practical way better relations with Japan.

Japan Waiting

An important and significant fact which everyone but Japan seems to have forgotten, is that the Imperial Government has not yet received a reply to its last protest lodged with the Washington Government many months ago with regard to the discrimination against Japanese subjects involved in the anti-alien land law in California. Until the answer comes Japan will probably maintain silence unless the waiting is too long

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drawn out; and in the meantime there is the danger of the Japanese people nursing a grievance that may create a feeling difficult to eliminate. Diplomacy being apparently at a deadlock, leading individuals of both countries have been doing what they can to bring about relief and to ease the situation. Though he does not directly say so, Baron Shibusawa undoubtely had this question seriously on his mind during his recent visit to the United States, and in his addresses before various audiences throughout the country he endeavored to sound American opinion and see if there was not some hope of a solution.

Japan and America

In announcing the purpose of his recent visit to the United States Baron Shibusawa said, among other things, that the action of America in opening Japan to the western world was a turning point in the history of the empire; and he deemed it most fortunate that the Power which set Japan's face in the right direction in the nick of time should have been the great trans-Pacific Republic, traditionally free from territorial aggrandizement and genuinely devoted to the cause of civilization and peaceful commerce. His realization of this important fact, the Baron said, only deepened with the progress of time, and it had been his constant aim to do all he could to foster and maintain the relations of friendship with America, started in so providential a way and so intimately connected with the rise of Japan to the position of a modern Power.

A Rift in the Lute

These relations of friendship with America, said Baron Shibusawa, continued to be of unqualified intimacy until about the year 1905 when the situation began to be somewhat altered by an unfortunate policy of discrimination against Japanese immigrants in California. This question, he said, had caused him much concern, and the satisfactory solution of it had occupied his earnest attention for the last ten years. No one that has resided in Japan for the last decade and followed the trend of Japanese thought and feeling will fail to realize the immense significance of a statement such as this from the lips of a man like Baron Shibusawa. The best way to settle an international trouble, continued the Baron, is for men of both nations to get together and talk the matter over earnestly and frankly from their hearts. For this reason he had taken pains to seize every opportunity of discussing the matter personally with all Americans whom he had met. He did so very extensively when he visited the country six years ago as chairman of the Honorary Commercial Commission, and he was doing so again during his present visit; and this opportunity afforded him of having frank and unreserved conversation with men of thought and influence in America was one of his strongest reasons for deciding to take the present trip n spite of his advanced age.

Two Civilizations and Possible Peace

In addressing the Seattle Chamber of Commerce during his recent visit to the United States Baron Shibusawa made a strong plea for a better understanding and mutual knowledge between America and Japan for the peace of the two nations. There were, he intimated, two types of civilization on either side of the Pacific, each with its distinctive ideals; and the

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problem before the two countries was whether they were willing so to study and understand each other as to bring about harmony and good-will among the two peoples, or whether with increasing contact there would develop clash of interests and finally a war for the supremacy of the Pacific. The experience of the past fifty years, since America had brought Japan out of her isolation, had convinced the Baron that there was every possibility of harmonizing the interests and ideals of the two countries without need of hostile competition or strife. He was fully assured that there existed among his countrymen an unalterable feeling of friendship for America, in saying which he knew he was speaking from the depths of his heart. Japan, he said, fully appreciated the support she had received from America in the past and realized that America was her best customer; and Japan realized that Providence had entrusted her with a mission of vast importance in the march of human destiny, and that America with other people of the Occident was sharing this mission in the Orient.

Age of Marriage

From the fact that people of warm climates generally marry earlier than those in colder countries it has been generally thought that the people of Kyushu, which is the warmest part of Japan, marry earlier than those in other parts of the country, says the *Japan Chronicle*. From official statistics published, it would appear, however, that such is not the case. According to the latest official census the average age of Japanese men is put at 32 and that of women at 29. In the units of these average ages, however, are included a large number of men and women making a second and third marriage. The average age of marriage has therefore had to be sought only in respect of men and women at first marriage, and the result obtained has been 27 and 23 respectively. By way of comparison the average ages of men and women at first marriage in the various districts of Kyushu are given below:—

Prefecture.	Men.	Women.
Fukuoka	27.58	23.28
Saga	27.25	23.16
Nagasaki	28.04	23.83
Kumamoto	28.08	23.93
Oita	27.23	23.17
Miyazaki	26.83	23.20
Kagoshima	28.14	24.17
Okinawa	26.94	24.77

As will be seen from the above the average age of marriage in Kyushu is contrary to the popular belief, actually higher than that for the whole country, though Kyushu is, generally speaking, the most prosperous part of Japan. In this connection it will be interesting to note that the age of marriage in the north-eastern provinces, which are the least favoured in the country, being frequently subject to famines and other calamities, is the lowest in Japan, while late marriages are more frequent in such large cities as Tokyo and Osaka. In the case of these Japanese figures it will be necessary to make some allowances for the delay that takes place in some instances in registering marriages; still there has been a positive tendency to late marriages in recent years as compared, with, say, two decades ago.

A Sign of the Times

It is significant of her growing independence of foreigners that Japan has recently announced a decision no longer to follow the practice of translating into French or English the reply of His Majesty, the Emperor, to

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the feliciations of foreign diplomats and others given audience by the Court. This interesting innovation was first made at the Imperial banquet given in honor of the Emperor's birthday. The reason given for the change is that it is considered a slight on the Japanese language and a course undignified to the nation to adhere to a custom not adopted in any of the Courts of Europe, where interpreters are not used at state banquets. Of course in Europe and America all diplomats speak either English or French which renders translation unnecessary; but none of the foreign ambassadors or ministers to Japan speak Japanese, so that henceforth they will have to learn that language or else always have a secretary attending them to interpret the Imperial speech. Some have taken the change to indicate a desire on the part of Japan to raise her speech to the rank of a world language; but it is hardly possible that so impractcable an idea could be entertained by a thoughtful people like the Japanese. The use of a language is something that always makes its way naturally because of the advantages it confers; and historically it is true that no amount of official interference has ever succeeded in making people decide to acquire a language. England rules over numerous alien races, but she has never attempted to force her speech on any of them; yet all the more intelligent citizens of alien countries under British rule have taken up the study of English. Thus it is clear that some other consideration apart from official action is necessary to bring about the desire to acquire a foreign language. After the Norman Conquest the invaders tried to make the English learn French, but they did not; and the matter ended by the French learning English and becoming Englishmen. Owing to the universal extent of British and American commerce the English language is to-day in world-wide use; and all nations feel the need of a knowledge of that language to facilitate trade. For this reason English is an obligatory study in all Japanese Government schools. We may, therefore, regard the change of custom at the Imperial Court as simply an adoption of the custom of European Courts for the sake of national dignity.

Decorating the Dead

One of the most remarkable incidents of the recent Imperial Coronation was the enhancement of the occasion by conferring posthumous honors on men long dead, including Toyotomi Hideyoshi, the Napoleon of Japan, and the late Lafcadio Hearn, whose writings have done so much to make Japan widely and favorably known. To most western minds it may seem more reasonable to accord such distinction to persons while living, that they may have the satisfaction of knowing that their merits are appreciated; but it must be remembered that to the Japanese all departed heroes are still alive and present, from which point of view the bestowal of posthumous honor is perfectly rational and appropriate. Hideyoshi was not always approved of his contemporaries, any more than was Napoleon, and it may prove some degree of consolation to his dauntless spirit to know now that he meets with the approbation of later and more enlightened ages; while Hearn, who was wont to complain of bitter treatment in his latter days, may be cheered by this sign of repentance. Lest discrimination should seem invidious, however, it may be expected that the next list for promotion shall include other departed heroes not yet so honored, including Gautama Buddha, and William Shakespeare who was a contemporary of Hideyoshi, both of whom are very popular in Japan.

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